

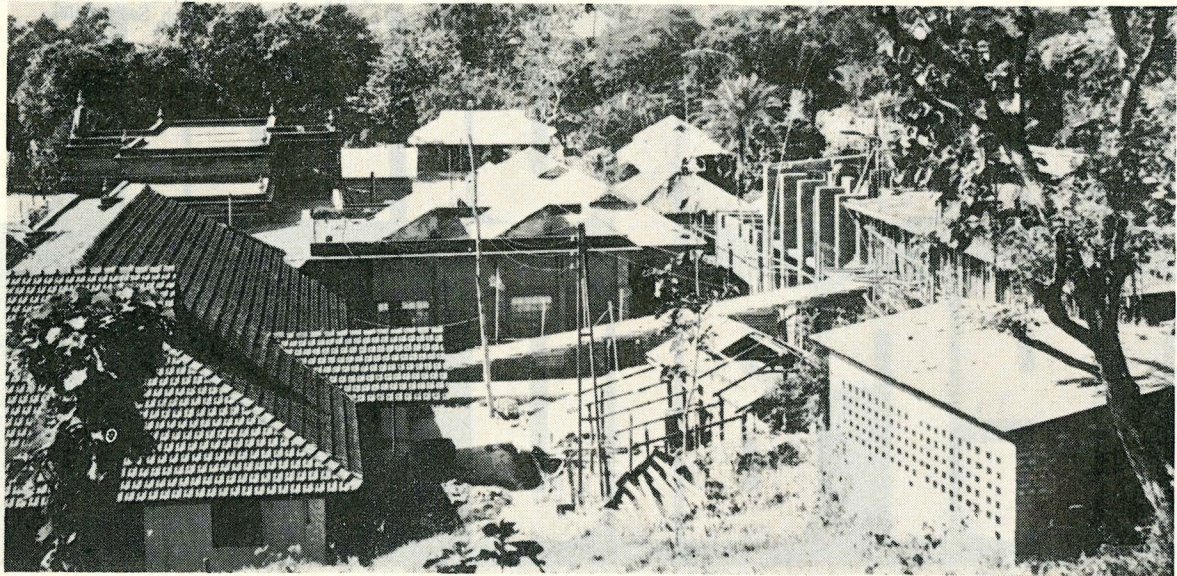
missionary herald

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The monthly
magazine of
the Baptist
Missionary
Society.



JANUARY 1969 6^D



(Photo: E. G. T. Madge)

A view from the missionaries' bungalow, showing the old Arthington building in the left background.

CHRISTIAN HOSPITAL, CHANDRAGHONA

1908 - 1968

by
JUNE FLOWERS

ONE course of treatment prescribed by the tribal people of the Chittagong Hill Tracts involves the use of a python's liver and it has been truly remarked that a python is considerably easier to find in the Hill Tracts than a doctor.

It was because of the desperate need of medical aid that the Arthington Hospital was opened in 1908 after Dr. G. O. Taylor had started medical work in the area, performing his first operation on the veranda of the mission bungalow at Rangamati.

The site at Chandraghona which was offered to the Society was accepted with alacrity, situated as it is at the meeting place of the Hills and plains—that is of the tribal people and Bengalis. It is a beautiful spot on the banks of the Karnaphuli river, and the red brick Arthington building was most attractive in its lush green setting.

At that time the area was completely undeveloped and communication was difficult either by dug-out canoe or sampan or on foot through jungles and paddy fields. Various diseases were rampant and took their toll of the missionaries' health. Mrs. Jones died of typhoid fever and many suffered from severe bouts of malaria and blackwater fever. What a great disappointment it must have been for Dr. Taylor to leave Chandraghona on account of ill-health without seeing the development of the hospital he had built.

Dr. R. Biswas, who was to serve the hospital for 25 years, held the fort until Dr. G. O. Teichmann arrived in 1911. He

lived in the "meatsafe" as they called the large and heavily netted bungalow on the top of one of the three mission hills. He had no other European staff in the hospital and no nurses. Dr. Biswas and two compounders helped him. As the years passed the work grew steadily and the buildings were extended.

A new opportunity for demonstrating Christ's compassion was presented to the missionaries in 1913 when two leprosy patients arrived at the mission. Despite their fears of contagion and the fact that in those days there was no treatment for the disease the two men were kept and cared for on an adjacent hill until they died. Today the Leprosy Home and Hospital treats over 100 in-patients and many more hundreds of out-patients in Chandraghona and at a clinic 60 miles away in a remote area of the Hill Tracts.

Early difficulties included the

nervousness of the tribal people. Often after Dr. Teichmann had laboriously sterilized instruments over charcoal fires and prepared for the operation the patient would take fright and run away. Ignorance of the tribal languages was an added impediment to the staff. Dr. Teichmann learned Moghi and in an attempt to gain the confidence of the people he had come to serve he set out to tour the district. The measure of his success was that when in 1917 the grant to the hospital from the fund donated by Robert Arthington, a Leeds business man, ceased and the Government also declined to give further help, the work had become so well-established that the mere introduction of a nominal charge for medicine and surgery was sufficient to meet the cost of running the hospital with a grant from the home churches. Fears that such a step would be disastrous proved mistaken and the number of patients rapidly multiplied.

ENTER THE WOMEN

Originally, the hospital was designed to treat male patients only but by 1927, owing to the gradual breaking down of the purdah system, the number of women patients had grown so much that a Women's Ward was constructed; at the same time Sister Timmins, the first European sister, started training female nurses.

Just then the new Government regulations caused the closing down of the Compounders' Training School which had been supplying compounders to our own and many other hospitals for several years. Later it was reopened and is flourishing today. However, in order to provide much needed help in the

male wards the training of male nurses began in 1931 and after initial difficulties was well established.

DR. J. W. BOTTOMS ARRIVES

By the 1930's a new stage in the life of the hospital had begun. Dr. J. W. Bottoms had arrived to share the work as second doctor and more European sisters were to join the staff during this decade. Hence, with more European staff and better nursing care, including now night nursing, major surgery could be undertaken. Also opportunities of touring Lushai and remote areas of the Hill Tracts were eagerly grasped. "Hope", the mission launch, was invaluable in such trips. Given in 1912 in its early days it had caused several hair-raising adventures, until the missionaries were tempted to rename it "Hopeless", but after certain improvements and learning the art of handling it, the missionaries in Chandraghona were to use it for over 50 years. It was finally sunk in the first of the recent devastating cyclones which struck East Pakistan in 1960.

THERE ARE PRIVATE PATIENTS

A successful new development of the same era was the building of Private Cabins, which proved very popular with wealthier patients and provided a welcome source of income. Also the evangelistic work was increasing and a full-time Bible-woman was appointed.

As the hospital emerged from a jungle hospital into a more modern medical unit, the need for telephones, X-ray and yet more buildings was felt. The telephone was installed and the Dispensary rebuilt but it was to be many years before the dream of an X-ray unit became a reality in 1960.

In 1937 the Nurses Training School was recognized for Junior Training by the Bengal Nurses Registration Act and 20 years later after Partition for Senior Training by the East Pakistan Nursing Council. Sister Mary White, our first qualified Sister Tutor, who left Chandraghona earlier this year, did much to develop the School and at present 38 nurses are in training.

POST WAR DEVELOPMENT

When Dr. Teichmann left in 1939 it was the end of an era. The war years and their aftermath, along with Partition—when Dr. Bottoms and Sister Cann maintained the work of the hospital in dangerous and difficult circumstances—intervened before the next major advances in the life of the hospital took place: advances which have completely transformed its scope and service.

In 1952 the Karnaphuli Paper Mill was built within a mile of the hospital. This brought an influx of thousands of workers into the immediate vicinity and consequently many patients to the hospital. The Mill authorities very generously built an urgently needed new operating theatre and electricity, and later clean water was supplied. The electricity supply brought about most important changes and a wide range of appliances and

equipment which previously the hospital was unable to employ were now available for a much broader scope of surgery and treatment.

1955 saw the constituting of the Hospital Management Committee with representatives from the hospital's trained staff and the Baptist Union of Pakistan.

THE NAME IS CHANGED

In 1960, after more than 30 most valuable years, Dr. Bottoms retired and in 1965 Dr. S. M. Choudhury was appointed as the first Pakistani Medical Superintendent. By this time other well-qualified Pakistanis in wards, laboratory, and X-ray department had joined the staff and the day so long looked for



Dr. S. M. Choudhury, first Pakistani Medical Superintendent.

came into view when the hospital will be run by national staff.

With this in mind the name of the hospital was recently changed to Christian Hospital, Chandraghona.

How fitting it is that this diamond jubilee year should be one of such intense activity in building and expansion. The present staff anticipates with great satisfaction the opportunity of using the excellent new facilities provided by the Building Project to bring health, comfort and good news to the thousands of men, women and children who will come by river, through the jungle paths Dr. Teichmann trod, or in the bus along the new motor road from Chittagong and further afield, to the Christian Hospital, Chandraghona.

WILL 1969 LIVE

It is when we look back that we realize the variety of people who have been called into the service of the Society.

William Ward

Two hundred years ago this year William Ward was born, destined to become printer for the flood of translation and literature which Carey and Marshman produced. Ward himself is remembered not only for his printing but for his two-volume masterpiece on the Hindus.

John Sutcliff

In the same year, John Sutcliff, a young teenager, was baptized. It was he who called the denomination to prayer—the harbinger of the formation of our Society.

Burma

One hundred and fifty years ago the first Burmese convert was baptized by Adoniram Judson, who was continuing the work begun by Felix Carey and James Chater. Judson lived in the house which they had built and he had been baptized by William Ward in the Lal Bazar

Church, Calcutta, which was opened 160 years ago, in 1809.

Timothy Richard

One hundred years ago, on 17th November, Timothy Richard sailed for China and fifty years ago in April, at the end of a distinguished and controversial missionary career, he died in this country.

Congo

As we are looking forward to continuing the work in Congo we can recall that it was ninety years ago that the four pioneers—Bentley, Crudgington, Hartland and Tom Comber—were valedicted, and eighty years ago that the first B.M.S. church in Congo was formed at Wathen, and George Grenfell held his first baptismal service at Bolobo.

Faridabad

Sixty years ago the church in Faridabad was formed, and this continues in the small village, as we look to the development of the new church in the industrial city of Faridabad, which lies across the road.

UP
TO
THE
'9's

'go on with it'

Also sixty years ago Gwen Lewis, our first lady missionary to live and work for more than 25 years in tropical Africa, died at sea on her way home. It is her spirit which still inspires us, for as she faced the certainty of death, she said to her husband: "It is well that I am going. The doctors would never allow me to return, and that would block your work; now you will be free to go on with it."

EXCEPT THE LORD BUILD THE HOUSE

By
DAVID SORRILL



NEW buildings at Chandraghona. How long that has been the hope and prayer of so many people connected with the hospital. And now they are complete and ready for use.

When it became known that money was to be made available from the Medical Missions Appeal Fund for new buildings, Mr. Wilfred Court, M.A., A.R.I.B.A., a British architect working in Nigeria, offered to produce plans for the new scheme, and in 1964 came out to East Pakistan to survey the site and existing buildings at Chandraghona. Plans were prepared and £35,000 granted to cover the cost of the scheme.

WILL IT BE EARTHQUAKE PROOF?

The construction work began early in 1967 on the site of the largest building, which was to contain the teaching, maternity, private and general female wards. A start was also made on a Private Cabin block to replace

the cabins that had been demolished and this was completed and put into operation in October, 1967.

Numerous earth tremors are the only indication that Chandraghona is an earthquake area. However, the engineer, Mr. John W. Hunter, M.I.C.E., of

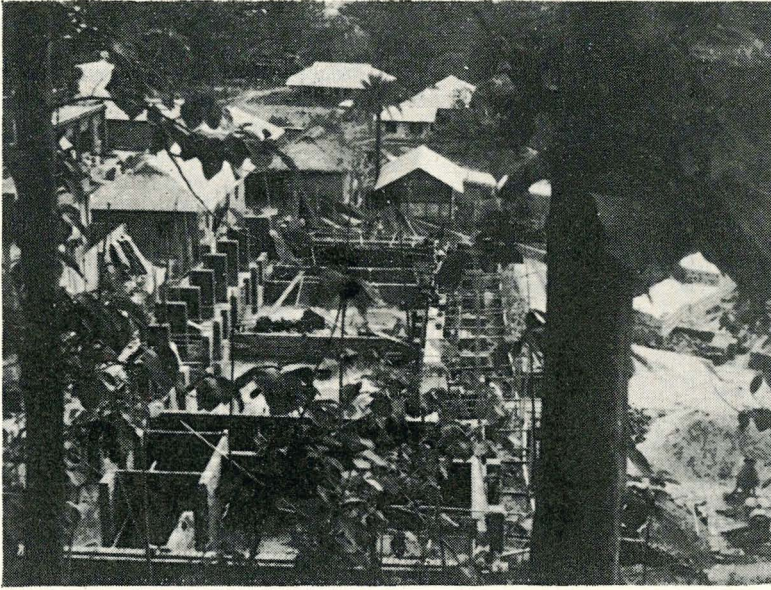
Chesham, Bucks., who very kindly had offered to design the structures for the project, wisely included precautionary measures against earthquakes in addition to cyclone design which is essential.

MUCH DONE MORE TO DO

In May, 1968, work began on the two-storey Administration block. This is situated at the front of the hospital and occupies the site where the former Women's Outpatient building stood. The ground-floor provides an entrance, with hall, reception and records offices, together with a private consulting room and waiting-room. There is also an emergency room with clear access from the main entrance. Upstairs are four administrative offices. Of the old existing buildings, the two largest, the Arthington building, housing the male wards, and the old female ward building needed



The building team, including Mr. G. D. Sorrill and, on the right, Mr. J. N. Baroi.



The new block in course of construction.

new roofs before the interiors could be renovated and converted. Due to the generosity of the local manufacturer it was possible to buy large section asbestos sheeting at a very favourable rate for the roof of the female ward building. This has now been converted to house male and female outpatient departments, the laboratory and the dispensary.

However, there is a limit to which funds may be stretched and the roof of the Arthington building which is original and leaks like a sieve, will have to remain for the time being.

I have mentioned the generosity of a local manufacturer, and in any report of this project reference must be made to the way in which so many individuals and companies have helped in a vast variety of ways but chiefly, of course, financially. Probably the greatest single saving on the cost of the job was an agreement made with the Government through the Agency

of Church World Service, to import materials free of any kind of customs duty. This allowed us to purchase from any supplier in any country and resulted in cement being bought from Japan, steel rods from Singapore, windows from Australia and doors from the U.K.

IT HAS BEEN WORK WITH LOVE

The actual job of constructing the buildings was carried out with local labour and sub-contractors; mention must be made of Mr. J. N. Baroi, our General Foreman, who for many years has been involved in the life and work of the General Hospital and the Leprosy Hospital, in many capacities. He has been responsible for site and labour organization and has brought to that job a life dependent upon the Lord and full of rich Christian experience. I know this has

been more a labour of love for him than just plain work.

THE LORD WAS THERE

It would fill a large book to record the successes and disappointments, the ups and downs, the mistakes and the wise judgments that we have experienced while tackling this project. And one could not write such a book without referring time and again to the way in which the Lord has been daily making Himself known in situations, in men's attitudes, and generally in the way things have gone. I can think of many occasions when everything seemed lost and yet the Lord was there and nothing was lost.

ONE EXAMPLE

One example particularly comes easily to mind. After many delays the first shipment of 200 tons of cement left Japan for Chittagong. The ship made slow progress, stopping at many ports en route and then, when only two days out of Chittagong, it was diverted to Calcutta in India, due to shipping congestion in Chittagong. Shipments bound for Chittagong would be transhipped there. On hearing this, our shipping agent told us to forget that shipment altogether and to order again from Japan, because from previous experience he knew that a cargo of cement packed in paper-bags would be completely useless after being transhipped. But knowing how important those 4,000 bags of cement were to the project if foundations were to be finished before the rains, and having committed the whole

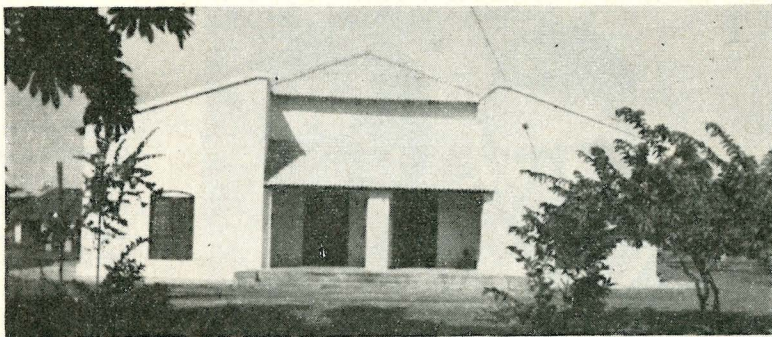
situation to the Lord we felt confident something unusual would happen. And it did.

Going aboard the ship from Calcutta on its arrival at Chittagong with our agent, I noticed the terrible state of the cargo. Everything was in a mess. Crates were broken, their contents spilling everywhere, and some punctured drums of paint gave the scene a colourful touch. We were informed the cement was in the second hold down and after the top hold had been cleared we waited with bated breath as the large hydraulic hatch covers slowly drew back to reveal the contents of the second hold. The agent was incredulous. The cement was stacked in neat piles in the middle of the hold with chaos all around it in the form of more broken crates. Out of 4,000 bags only 57 were missing and a very small percentage damaged.

This is only one example of the countless ways in which the Lord has been working His purpose out in this Building Project. Daily committing the work to Him, and going forward in the spirit of Carey's motto: "Expect great things from God; attempt great things for God", we have felt the Lord's presence continually.

THE END OF THE BEGINNING

We now look forward in faith to the great things that God will do in and through this hospital in the future, the healing of men's bodies and minds to His glory. This is only the end of the beginning of a new era at the Christian Hospital, Chandraghona, an era in which we can all take part by our prayerful interest.



Cuttack Theological College, of which the Rev. B. F. W. Fellows was Principal.

HE BUILT QUIETLY

During 1968 a number of our missionaries who had given many years of service to India received the Homecall. In this brief article a colleague of many years recalls the important part played by one of them in the growth of the Church in Orissa.

Rev. B. F. W. Fellows was one of God's gifts to the Church in Orissa. During the 37 years of his service he made significant contributions to the laying of the foundations of the Church organization as it is today. After the Jerusalem meeting of the International Missionary Council in 1928 a step forward was taken in developing the partnership between the Church and the Baptist Missionary Society in India, and in this Orissa took a leading place. During the four years of discussion, of drafting and re-drafting of the Constitution, Mr. Fellows took a leading role. His quiet but effective determination and endless patience meant so much to the successful conclusion of the negotiations which led to the formation of the Orissa Church Council in 1933.

From 1915 to 1931 he served in West Orissa. This was a formative period in the work and witness in this area. The isolated groups of Christians had to be gathered together, and the first Baptist Union in the B.M.S. area of India was established. Mr. Fellows

realized the vital necessity of developing the educational work. The hostels for boys and girls, and the middle school in Balangir, together with the primary schools in the district, owe a great deal to his organizational ability.

For twenty-one years—1931 to 1952—he was stationed in Cuttack. His work in theological training was another important contribution to the building up of the Church; a large number of workers in Orissa owe a great debt to his teaching and influence. His knowledge of the Oriya language enabled him to take a share in the new translation of the Oriya New Testament which was published in 1952.

His patience, quiet efficiency, clarity of thinking and judgment were invaluable. He knew how to delegate responsibility and had an inimitable way of guiding and advising young colleagues. His gifts of mind, body and spirit were dedicated to Christ and to the service of His Kingdom. In the history of the Church in Orissa he will hold a place of honour and grateful remembrance.



Mr. **CHRISTOPHER SUGG**, B.A., is teaching at Bolobo. He is from the King's Road Church, Reading, and has spent two terms at St. Andrews Hall and nine months in Belgium. Mrs. **JENNIFER SUGG** is from Earlsfield, London, and after two years at St. Andrews Hall, taught immigrant children in Birmingham for a year.

C O N G O

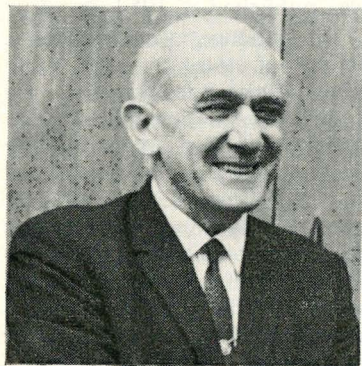


Miss **MARGARET MAUND**, S.R.N., S.C.M., has been appointed to Pimu Hospital. She comes from Salem English Baptist Church, Tonyrefail, spent one year at St. Andrews, and studied in Belgium.

Mr. **PETER RICHES** served a five-year apprenticeship with an engineering firm. After some months at Kimpese, he will settle at Yakusu to repair the hospital and houses. He and Miss **IVY GIBNEY**, S.R.N., S.C.M. (below), are engaged. They were both at St. Andrews Hall. Mr. Riches is the third missionary from Monks Road, Lincoln, in recent years, and Miss Gibney is from Maybole, Ayrshire.



Mr. **JOHN YOUNG** has volunteered to work at Upoto, installing an electric generator and wiring the station. Money for the project is from Sir Herbert Janes' gift. Mr. Young is a member of Warley, Birmingham, and has a lifetime of business experience on which to draw.



P A K I S



Miss **JEAN HARRIGAN**, S.R.N., S.C.M., is especially interested in the women's project for work in Kinshasa. A member of Thornhill, Southampton, she was at St. Andrews Hall for two years.



The Rev. **GEORGE OAKES** was born in India and worked in Ceylon before studying at the Northern Baptist College. Mrs. **OAKES** was born and educated in the U.S.A. Their membership is now with the Ashton-under-Lyne Church and after one year at St. Andrews Hall, they are serving at Ratnapura, Ceylon.



STAN

CEYLON



Dr. **BRYAN WHITTY**, M.B., Ch.B., D.Obst., R.C.O.G., and Mrs. **ELIZABETH WHITTY**, R.G.N., S.C.M., will serve at Chandraghona after language study at Barisal. They are members of Adelaide Place, Glasgow, where they were active in the youth work, including Scouts and Guides. They have been at St. Andrews for one term.



Miss **VERONICA CAMPBELL** will be representing Salisbury Road, Plymouth, as she begins evangelistic work in East Pakistan. She followed up work in the local church with two years' training at St. Andrews Hall.

Miss **JENNIFER LANE**, B.Sc., will be teaching at Barisal after language study. At the Winchmore Hill Church she was in the Sunday school and worked with the Enfield Girl Crusaders.



Miss **MARGARET KINGSLEY** (above) is our first educationist with the United Mission to Nepal. She is a member of the Canvey Island Church and was for one year at the Mount Hermon Training College.

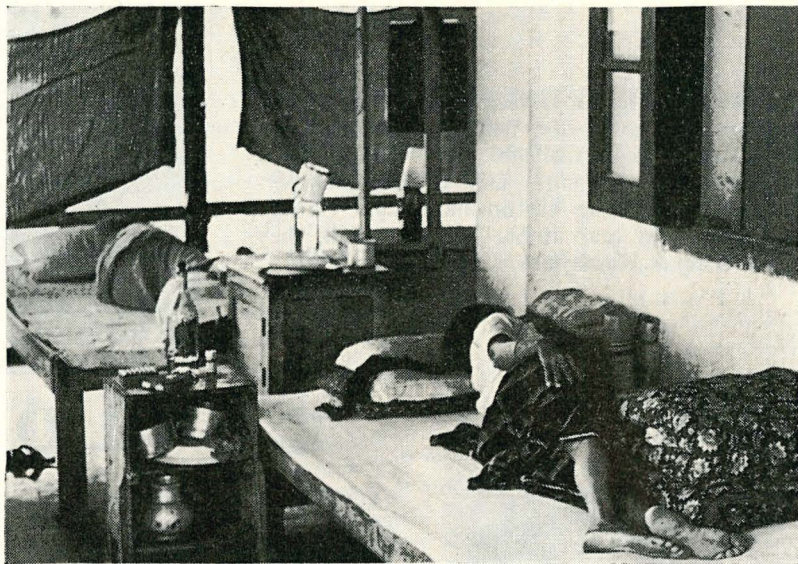
More are following

On the 9th and 10th of this month our Candidate Board will be interviewing at least eight young men and women who have offered to the Society for service overseas. If they are accepted, they will be ready to serve the Church overseas within the next year or two after any necessary training.

Their readiness to follow the call of Christ in this way challenges us to a renewal of our own dedication in prayer and support so that as a Society we can take every opportunity which God offers.

**Would
you
be
ready
to
train
and
work
here
as a
nurse?**

**by
Myrtle Johnson**



(Photo: W. Court)

In the overcrowded hospital at Chandraghona women patients sleep on the veranda.

WHEN I first went to the hospital at Chandraghona, the nurses' classroom was a small room off the women's ward. The noise of babies crying and patients talking was always with us. As the top part of the door was of glass, an interested audience of patients and even relatives would often watch as we demonstrated a procedure or showed an anatomy filmstrip. Two large windows opened on to the main path outside near the water-tap, and everyone going past looked in.

When the work started on the new building, the classroom became even noisier and we moved up to the female nurses' recreation room, the lower part of the nurses' home. This room was larger, quiet and also much brighter. Its main disadvantage was the presence of two large pillars which made it awkward to arrange the forms and tables suitably. However, this problem was only apparent when a large class was held, for example, for

a doctor's lecture. We have a bed in one corner with a life-size model which was a gift from UNICEF. When the nurses practise bed-making, it causes quite an upheaval as the bed has to be moved out of the corner and this means that it blocks the door of the linen cupboard. Maybe this is a good thing, as it teaches the nurses to have all the clean linen ready before they start to make the bed!

EVERYTHING HAPPENED HERE

This room was the one used by the girls for sewing, reading or playing games such as the ever-popular Ludo. The dormitories are too crowded with beds to leave much room for such activities. However, they had to give up this convenience when the room was needed for a classroom. When some of the

senior nurses pass their examinations and are ready to leave, their colleagues like to give a concert and feast in their honour. These, too, used to be held in the recreation room but, as no other room is available, they continue to be held there even though the room is now a classroom. On such an occasion classes have to be abandoned as the room is cleared and rearranged.

A PURPOSE BUILT ROOM

To have a classroom built expressly for the purpose in a quiet part of the new building will make teaching so much easier. Not only that, but there is a separate demonstration room. To have room to move about freely without banging into benches or cupboards at every turn; to be able to display charts suitably; to show filmstrips and pathology specimens without the curious gaze of a child or a patient; these are some of the advantages to which I am eagerly looking forward. We consider that the training of young Christian Pakistani men and women to be good nurses is one of the most important aspects of our work at Chandraghona, and the provision of adequate classroom accommodation will fulfil a long-felt need.

NOW WE CAN TRAIN MORE

In another part of the new building is the Maternity Unit. This has been so designed that it meets the requirements of the East Pakistan Nursing Council for a midwifery training school. At the present time we

train nurses in general nursing, but not in midwifery. We feel that we should be able to offer a complete training and it is with this in mind that the new Unit has been built. To care for pregnant and newly delivered women in a general ward, and an overcrowded one at that, is far from satisfactory, and it is not always possible to keep the babies away from the other patients.

Now there are two maternity wards, each with ten beds, and a separate nursery for any babies needing special care. I hope we shall be able to introduce some health teaching in these wards as there is a great need for this. The poorer women know little of the outside world and it is not easy for them to come to hospital clinics, but we must somehow impress upon them, and more especially perhaps upon their husbands, the importance of having such care. No doubt it will be some years yet before

we shall be able to apply for formal recognition as a midwifery training school, but this is the goal towards which we work and which has now become a possibility through the new Unit.

THERE WILL BE NO MORE PEEPS

UNICEF have greatly assisted us by providing charts and models for classroom use, and by giving us much valuable equipment for use in the Maternity Unit. The labour ward is fairly well equipped and the new one will be both brighter and cooler. The old ward has a door and a window opening on to a veranda where we have to have patients because the women's ward is too small. Although the door and window are always kept closed, the patients on the veranda can hear all that goes



(Photo: W. Court)

Dr. Michael Flowers in the Outpatients' Consulting room of the hospital.

on in the labour ward and even sometimes try to peep through the curtains! The new labour ward is in a corner of the building and is separated from the maternity wards by a utility room, so this will be a great improvement.

FROM DREAM TO REALITY

We have dreamed about and planned for this new building for so long that it is hard to believe that it is now a reality. No doubt it will seem strange at first as we settle in and become accustomed to our new surroundings, but what a joy to welcome nurses and patients to wards and departments of which we are not ashamed and which will enable us to offer a greatly improved service.

Without the new building we should probably have lost our



Dr. Flowers seeing a women still in purdah.

recognition as a training school for nurses—the report of our last inspection indicated this. Now a new chapter is beginning at Chandraghona. It is once again worthy to be called a hospital. Will you join your prayers to ours that it may also be worthy to bear the name **Christian Hospital**, where Jesus Christ is honoured above all, and where everything is done in His name.

THE HERALD IS 150 YEARS OLD

The Missionary Herald is now 150 years old. The first Herald appeared in January 1819. It contained a series of letters written by our missionaries. The first is from Carey to Ryland, and in the opening sentences the names of Cuttack and Chittagong appear—which are still familiar to us today.

There is news from Jamaica, and the one illustration in the eight pages of solid print is a representation of the Hindu idol **Shivu**.

It was in the previous August that a small sub-committee had brought forward a resolution to the Annual Meeting, that “it appears also an essential step

towards promoting the interests of the Society that the intelligence to be communicated should be issued monthly”.

At its meeting in Bristol the following month, the Society accepted the recommendation, and the Herald has appeared regularly ever since.

Remembering a missionary worker

Miss P. Gilbert, of Leicester, has donated to the Society a sum of £50 in memory of her sister, the late Mrs. Ethel Reeve, who was for many years Treasurer of the Women's Missionary Association of Victoria Road Church, Leicester.

THE SHAREHOLDERS SCHEME

ENCOURAGES
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Ask your Missionary Secretary for details or write to:

**General Home Secretary,
Baptist Missionary Society,
93 Gloucester Place,
London, W1H 4AA**

NOMINATIONS FOR B.M.S. GENERAL COMMITTEE

Nominations for members of B.M.S. General Committee should be received in the Mission House by 15 January, 1969

They should be addressed to:

**REV. A. S. CLEMENT,
General Home Secretary,
Baptist Missionary Society,
93 Gloucester Place,
London, W1H 4AA**

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THE ADMINISTRATION WILL BE HELPED

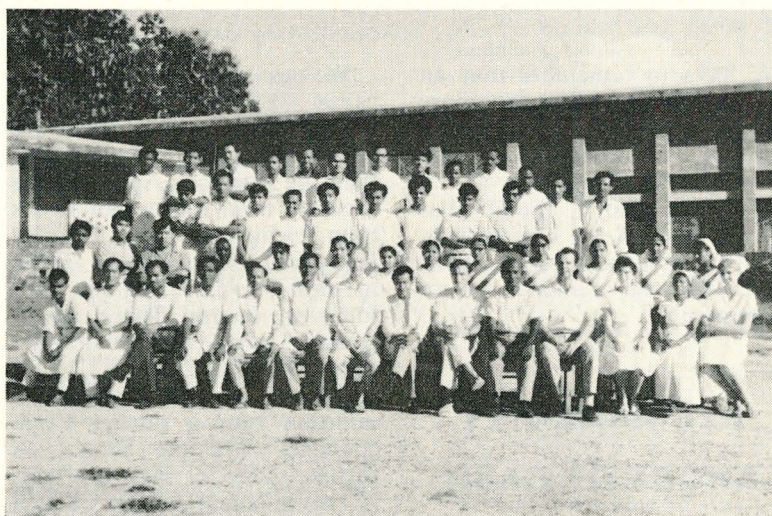
JOHN DAVIES

In a past issue of the B.M.S. Annual Report, Mr. A. S. Brown, then Business Manager of the hospital, was mentioned as keenly anticipating the provision of new office accommodation in the Administrative Block, to be constructed under the Medical Missions Appeal grant. It is with at least an equal sense of pleasure and relief that Mr. P. J. Majumdar, the Hospital Cashier, and I look forward to occupying the new quarters which will be opened officially on 21 December.

Our present small office, designed as a store room, is very poorly ventilated and quickly becomes crowded with the many callers on business, not to mention the doctors who also use it as an office. The result is that concentrated work has to be tackled under unnecessarily difficult conditions and the three hundred and fifty or so cash transactions handled each week, in connection with the hospital and the associated Leprosy Home and Hospital, have to be carried out in the midst of congestion and interruptions.

DOCTORS SEGREGATED !

The new accommodation will give more than twice the floor space and provision has been made for a separate office for the doctors. There will be sufficient room to take on additional staff, should such become advisable, and the freedom from congestion and greatly improved ventilation will make our

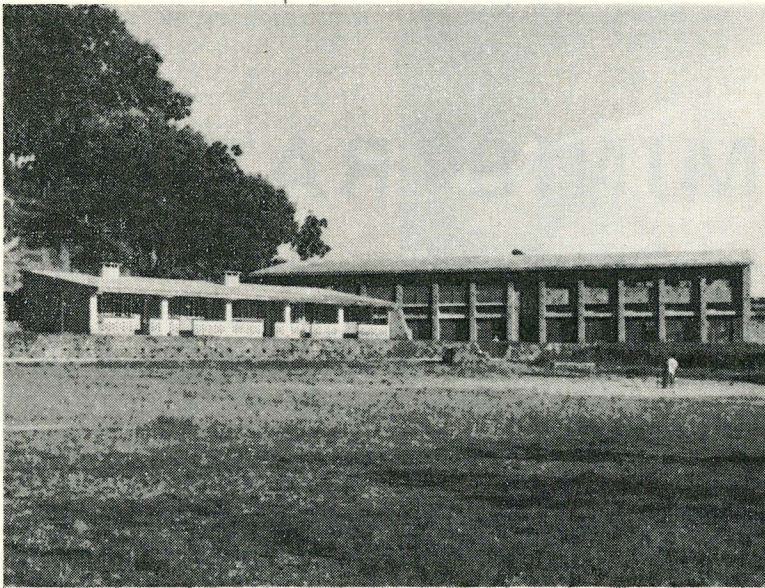


The hospital staff outside the new block; Mr. John Davies seated centre.

work less frustrating, if not actually enjoyable!

We welcome the new Medical Block for the reasons mentioned elsewhere and also because of the increased income which will be forthcoming. With six splendid private wards accommodating eight patients who will

be prepared to pay corresponding charges, and with four private cabins contributing rent, our present financial problems will certainly be eased though they will not disappear overnight; in fact it seems that they will remain with us for a long time, albeit in a reduced form.



A view of the new block, with the Private Cabins in the left foreground.

Foremost, from the Baptist Missionary Society the hospital receives the services of the missionary doctor, the nursing sisters, the builder, and the administrator, plus the annual grants channelled through the Baptist Union of Pakistan (this year, after a cut of Rs 5,000 due to devaluation, totalling Rs 27,900 (£2,440)); the local Karnaphuli Paper Mills industrial organization supplies water and electricity without charge; UNICEF and OXFAM have made valuable donations of equipment and from the latter recently a very generous grant; the Captain Foundation, Karachi, has been a generous supporter and from a number of friends and local charitable organizations regular donations are received, which last year amounted to Rs 9,800 (£857).

We have to remember that an enlarged hospital will cost more to run and some of the extra income will be swallowed up. (The experts quote as a cautionary rule of thumb that 20 per cent of the cost of hospital enlargement must be anticipated as the annual cost of operation).

PERMANENTLY SHORT OF CASH

Our problem simply stated is that we are permanently short of cash to pay for equipment purchased and for the stocks of medicines which are essential for efficient functioning. For lack of funds we cannot contemplate the necessary major building repairs and alterations, such as the reconstruction of the Medical Superintendent's house, long due for attention.

We are short of money because we purposely treat so many of our patients, who are indeed poor folk, at much less than the true cost. Again we are eager to train nurses but it has been estimated that it costs approximately Rs 5,500 (£480) to train one female nurse on a four-year course. There are at present thirty-eight male and female student nurses at Chandraghona and the hospital in addition runs a smaller Compounders' Training School. A further cause of lack of funds is the financial support which the hospital willingly gives to the associated Leprosy Home and Hospital over the last few months of the year, until annual grants are received in the new year enabling the Leprosy Home to repay the loan.

The situation would be aggravated if the hospital was committed to heavy insurances and it would be an impossible situation but for the generous help received in many ways.

WILL IT BECOME SELF-SUPPORTING

The foregoing shows that it will indeed be a great achievement of the hospital if, with the ment of the Hospital if, with the help of the Baptist churches in East Pakistan and local organizations, the hospital one day becomes self-supporting from resources within the country.

We who serve this hospital are grateful that you are contributing to the maintenance of the work at Chandraghona through your gifts to the Society. We are also truly thankful to the Lord for providing the means and the builder for these fine new premises and we look forward to seeing His purposes being worked out in more effective service and a wider outreach to the people of this developing, but needy country.

ACKNOWLEDGMENTS

(Up to 11th November, 1968)

The Secretaries acknowledge with grateful thanks the following gifts sent anonymously or without address.

General: R.J.L., £6 3s. 4d.; Anon., £1; Anon., £5; Anon., £1 10s.; Anon., £5; Anon., £3; Anon. (Devaluation Fund), £1; Y. Frett, Northampton, £101; Anon. (Extra gift for de-

valuation), £2 10s; Anon., £5; The Glory of our Father", £25; Anon., £10; Christian Friends, £2; Anon. (for Work in Brazil), £1; Anon., £2 10s.; Anon., Birthday gift, 8s.;

Anon., £5; Anon., £5; Anon., £2.

Medical: M.I.T., £1.

Gift & Self Denial: Anon., 10s.; Anon., £25; Anon., 10s.; Anon., £5.

Legacies

		(Up to 11th November, 1968)			£	s.	d.
October							
16	Mrs. G. Hancock, Mill Hill	..	..	..	50	0	0
17	Mr. H. Lonsdale, Manchester	..	..	..	35	0	0
17	Miss A. I. Francis, Wokingham	..	..	..	348	18	7
21	Mr. J. Tully, Carlisle	..	..	..	20,000	0	0
23	Miss L. Blaxland, Deal	..	..	..	730	10	10
23	Mrs. J. Blamey, Cowdenbeath	..	..	..	50	0	0
31	Miss J. W. MacFarlane's Trust	..	..	..	31	2	2
31	Mr. A. H. Cox, Brighton	..	..	..	50	0	0
31	Miss Kate Callis, Norwich	..	..	..	9	3	6
November							
6	Miss O. A. Wass, Herts.	..	..	..	25	13	11
7	Mrs. D. H. Cooper, Kingston on Thames (£25 to General Fund, £25 to Leprosy Relief work)	..	..	..	50	0	0
8	Mr. A. J. W. Allen, Pontypool	..	..	..	100	0	0

MISSIONARY RECORD

Arrivals

- 30 October. Miss H. M. Beavan from Delhi, India.
- 2 November. Miss E. I. Wyatt from Calcutta, India.

Departures

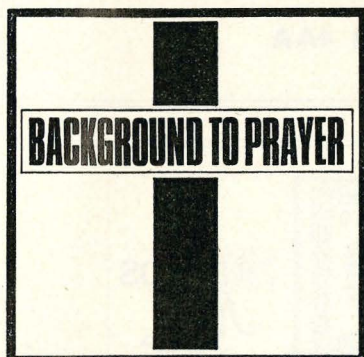
- 22 October. Rev. F. and Mrs. Wells and daughter to Bhubaneswar, India.
- 24 October. Mr. and Mrs. (Dr.) A. G. Bennett and family to Ludhiana, India.
- 1 November. Dr. V. A. and Mrs. Church and family for Pimu, Congo Republic.
- 3 Miss J. M. Parker for Bolobo, Congo Republic.
- 4 November. Mr. and Mrs. E. Fuller and daughter to Belgium en route for the Congo Republic.
- 7 November. Rev. E. G. T. Madge on visit to India and East Pakistan.
- 9 November. Miss B. P. Saunders to Cuttack, India.
- 12 November. Miss M. Smith for Palwal, India.

Engagements

The engagement of Mr. P. H. Riches, of I.M.E., Kimpese, and Miss I. M. Gibney, of Bolobo, has been announced.

Death

- 1 November. Miss Harriet Mildred Turner, aged 87, in Minehead. (China Mission 1910-1934.)



(Based on the Prayer Calendar)

"Saviour, Lo! the isles are waiting,
Stretched the hand, and strained the sight,
For Thy Spirit new creating,
Love's pure flame and wisdom's light."

A. C. Cox, writer of these words (392 B.H.B.), was twenty when the slaves were freed. The isles had waited long with outstretched hands,

and it was our missionaries who waited, worked, and prayed, and suffered with them.

It was the freed slaves of Jamaica who urged on the B.M.S. the task of missionary work in Africa. This month we remember Jamaica and Africa; the established growing Church that witnesses to the faith and tenacity of those who began the work.

The isle of Trinidad is also remembered. Our work was begun in Port of Spain by the Rev. George Cowen in 1843. In the south of the island William Hamilton, an original settler, was leading the Fifth Company Church from 1816. The Cowen Hamilton School recalls the names of the pioneers and works for the future in its educational programme.

For two weeks our thoughts turn to Brazil; the growth of fifteen years and the opportunity of extending our work into Matto Grosso and Amazonas as missionaries become available. There is still pioneer work to do along the coastal strip of Parana.

THE BAPTIST MISSIONARY SOCIETY (FOUNDED 1792), 93 GLOUCESTER PLACE, LONDON, W1H 4AA.

Telephone: 01-935 1482. Telegrams: Asiatic Phone London. Cables: Asiatic London, W.1.

General Home Secretary:

Rev. A. S. Clement, B.A., B.D.

General Overseas Secretary:

Rev. E. G. T. Madge, B.A., B.D.

Contributions, donations or inquiries should be addressed to the General Home Secretary.

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FEBRUARY 1969

6



(Photo: A. S. Clement)

Mr. L. L. Collis surveying his work on the building of a new ward at Bolobo Hospital.

Marjorie Webber
writes :

Work and prayer go

together at Bolobo

PRAYER in the work of the Society. Almost immediately we think of the prayers of Christians in Britain on behalf of the overseas Church and people. There are prayers for the missionaries, prayers for the under-privileged and the hungry, prayers that lives may be brought into a living relationship with Jesus, as Saviour and Lord. These prayers are answered and it is a wonderful experience to be aware of such prayer surrounding and undergirding the work.

But what of prayer in the daily life of a place like Bolobo, in the Congo Republic? A place where Church and Bible School, Hospital and Printing Press, Secondary and Primary Schools seek to minister to men and women and boys and girls. Let's face it, unless our Christian witness and life is renewed in prayer, it accomplishes very little of lasting worth and cannot be

fruitful in the work of the Kingdom. The Evil One knows this and seeks in so many ways both in the Church at home and in the Church overseas to hinder the prayer life of God's people, as individuals and as a corporate body. How often, alas, he succeeds! This problem is no less real in the life of an overworked missionary or Congolese Pastor, than it is in your experience.

If you were able to call in at the weekly church prayer meeting at Bolobo, you would find the faithful few gathered—very few in comparison with the numbers who fill the church on Sundays; yet those who do come have an eager desire to pray and there are no long pauses or silences at a Bolobo prayer meeting.

Life on the Mission is upheld by prayer. First let me give you a brief glimpse of this generally and then we will consider together the prayer life of the

hospital in fuller detail. At 6.30 a.m. each morning the secondary school students meet for worship and prayer, led by various members of staff. At 7 a.m. Mr. Collis, our builder, meets with his band of workmen before the toil of the day for prayer in the workshop; meanwhile in the church office the Pastors and the various church workers would have started the day with prayer. At 8.40 a.m. all the missionaries who are able gather in the small prayer chapel and for fifteen minutes we give ourselves to worship and prayer.

Now we move over to the hospital and try to see what part prayer does play in the manifold activities of the day and night. It is 7 a.m. and the medical and nursing staff, alongside the grass-cutters and the washjacks, are gathered in the classroom to begin the day with prayer. These prayers are led by most of us in turn—one morning the mission-

ary doctor, the next a first-year student. A hymn sung in Lingala, a short selected Bible reading and prayer. Here we commit the day about to begin to God; we seek His strength and guidance and ask for an infilling of His love and compassion. Here intercession is made for our patients and those who are in particular need—the family who has been bereaved during the night, those who are dangerously ill. Here we remember past students who are now serving their Lord in many places throughout the land. But, needless to say, prayer does not only centre on the hospital, but reaches out to the Church and the life and witness of all Christians, prayer for the vast continent of Africa, and for the needs of the world. This life of prayer is continued in the weekly staff prayer meetings held on a Tuesday afternoon at 4.30 p.m.

When we leave the classroom (would that we had a chapel!), those who go to the three-ward blocks (men's, women's or maternity) will lead prayers there, for the patients and relatives. Prayers in the outpatients department will be held later in the morning when the crowd has arrived.

Spontaneous prayer

But prayer is not confined to the beginning of the day; in the life of a mission hospital it is intertwined with all that we have to do and spontaneously has its place in the varied needs and situations which arise. In the Maternity Department a healthy baby has just been born and the mother is safe and well. As the baby is placed into the arms of the mother the family is called and a prayer of thanksgiving is heard, led by the Congolese Christian nurse, or the missionary midwife. Surely a wonderful

opportunity to tell forth our belief in God, the Creator and Giver of life, and of His love and concern for us in Jesus.

Prayers for guidance and comfort

In the operating theatre a major operation is about to begin, but before the scalpel is raised the team pause and we bow in prayer, committing the patient and ourselves into the hands of God and seeking His wisdom and strength from Whom alone comes healing.

It is 9 p.m. and the missionary nurse is carrying out the night round. Here is a little child dangerously ill with Bronchopneumonia (if we had some oxygen it would at least ease the laboured breathing), the parents and relatives anxiously looking on. Having done all we can do

medically, we pray for the recovery of the child and for the comfort and peace which Christ alone can give at such a time.

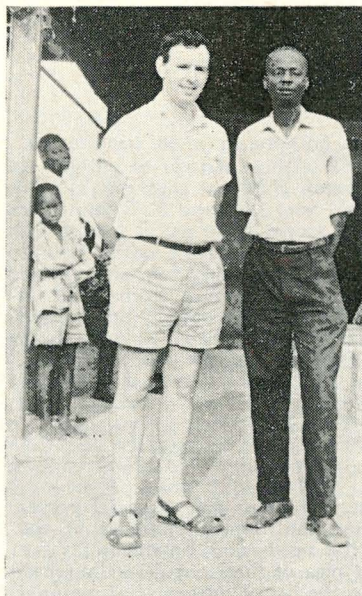
It is 4 a.m. and the sound of loud wailing pierces the night air; the Sister on call dresses hastily and runs to the hospital. A patient has died, but before the relatives take away the body prayer will have been offered—a prayer in which we can set forth the wonderful Hope we have in Christ of Life Eternal and of Christ's victory over sin and death.

A patient is ready to go home, cured and well—a prayer of thanksgiving. Or just take a look inside a ward at another time—perhaps in the early evening—and there you would see Pastor Enguta, our Congolese Pastor, talking and praying with a patient gripped with fear or bound by the practices of witchcraft.

Prayer and supplies

During these past years we have watched the complete collapse of state medical services; we have visited state hospitals and dispensaries where there have been no drugs or supplies. Yet, in the goodness of God, at Bolobo we have always had sufficient and there have been prayers of thanksgiving in the pharmacy store as we have unpacked the newly arrived boxes and found just the thing we were so desperately needing.

I have talked about the spoken prayers, but how often there are the unspoken prayers too, when an emergency case is brought in requiring immediate action. There is the silent plea for strength and guidance even as one is hastily setting up the intravenous drip or administering an injection of adrenaline.

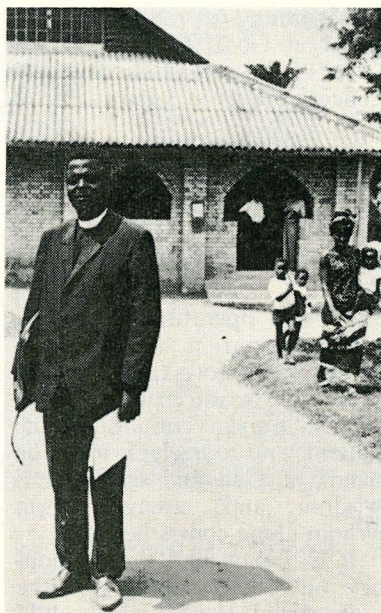


(Photo: A. S. Clement)
Dr. Hugh Kennedy and the hospital administrator, Basonya Moise.

There are times when the burdens and pathetic needs of our patients are too deep to put into words, when "Prayer is the burden of a sigh, the falling of a tear, the upward glancing of an eye, when none but God is near".

Open their eyes

It is 7 p.m. and after a busy day in the hospital Dr. Kennedy and his wife are in their home. The sitting room is filled with some 15 or 20 folk who have come from many different villages to have their eyes examined by the only doctor in the region who is a specialist in this field. Before he gets down to



Pastor Enguta Ambroise outside
Bolobo Chapel.

the task, aided by his wife, there will be a short service—with prayer, that not only may these folk be helped to see with their eyes but that they will see Jesus in all His glory.

A nursing student is in trouble; a relative in a distant village has been taken seriously ill or perhaps he is finding the course a bit stiff or his work is falling off; so in the evening he calls at the home of the missionary nurse. There is time for conversation, perhaps some advice and a time of prayer relating to the particular difficulty.

Have you caught just a glimpse of what prayer means in our work and life? We know that prayer should play a much larger part than it does; but cannot the same be said of us all. We reiterate the disciples' request "Lord, teach us to pray".

THE BIBLE SCHOOLS OF CONGO

During the first week in December last year there was a special prayer link between the Congolese Churches and the Baptist churches of the British Isles. Together we remembered the needs and opportunities for Christian witness in Congo and the urgent plea of the Congolese Churches' Council for more missionaries. Included in the list of missionaries required are those with training and ability to share in Bible School and Pastoral training. The following news of our three Bible Schools is taken from missionaries' letters. Mrs. J. Collis reports on Bolobo, Rev. L. W. Appleby on Thysville and Miss W. Hadden on Yakusu.

Bolobo

Now I must tell you about the Bible Institute. It sounds very "fine", but in fact the building is only just completed, and we are moving in for classes on Monday. I think I told you in our last letter that it is only a mud-and-wood building with a grass roof and wooden-shutter windows, for when it rains. The Bolobo Christians put up most of the building, which is comprised of two classrooms with an office sandwiched in between them. The Bible students themselves have done the finishing work to the walls and floor. We hope to have an official "opening" ceremony soon—that is, when the final work on the second classroom is completed. We give thanks to all those who have helped in making this new building a reality. Some have given money, others have cut poles in the forest or grass on the plain, others have worked with hoe and spade and bucket carrying soil. It has been a real "joint" effort, and tomorrow, before we start



(Photo: A. S. Clement)

The Rev. Angus MacNeill and the pastor beside the new building of the Bible School, Bolobo.

classes, we are holding a short service to give thanks and to pray God's blessing on all who teach and study in the building.

We have fifteen men students; thirteen are married, and their ages vary from mid-twenties to about forty! We are encouraged so far, by their eagerness to learn, and by the obvious desire of most to give their best to the Lord. Two of them are finding it hard to keep up to the standard we have set; they have not had secondary education.

The students live on a very meagre allowance, the equivalent of 10/- per week (most of them have two children). They supplement this by doing manual labour during the afternoon, or some of the wives collect firewood in the forest and sell it to the missionaries. Even so, they are very poor by any standard.

Each afternoon I hold separate classes for the wives, teaching them the Bible, and how to read and write well, also simple arithmetic and (one afternoon each week) sewing. Another afternoon, after an hour in class, we go to visit the house-bound elderly Christians in the village who are unable to come to church. They hold a brief service in each house and give the occupier a gift of food which they have previously prepared. Mrs. Ngongo Helene is helping by taking one group, while I go with the others. In this way we can visit more folk.

The men students, too, do hospital visiting and personal work in the village twice each week, not to mention their help in leading the village weekly prayer meetings and the Sunday school classes they teach.

There must be a resumption of the training of church leaders. The whole of this area is utterly dependent, under God, upon the men who were trained in the years before the troubles, in the Yalembe schools of theology and pedagogy, and in the Yakusu Medical School. It is proposed by the Church that the theological course shall reopen in September, 1969. We ask earnestly for prayer for qualified staff for this course, which was carried on so ably in the past by the Rev. R. Richards. Meantime, we hope to begin a preparatory course of six months prior to the three years' course. This is the reason why I have moved from Kisangani to Yakusu. With Pastor Lilemo and other helpers, we shall give up to a dozen men courses in Scripture, French, music and other general subjects. Most of the men are experienced church servants. I have set an entrance exam and hope to have the results out soon so that

Thysville

The Thysville Bible School exists to train men for the ministry, although we have one female student. The school gives a four-year course of Bible study, with a weekly timetable as follows: Old Testament (5 hours), New Testament (5 hours), Doctrine, Bible Lands, Homiletics, Church History, History and French. The last three subjects are taught by Miss Hazel Pilling, who is in charge of the women's work at Thysville.

For financial reasons we could accept only nine students. Two of these were accepted only because they are supporting themselves. B.M.S. provides missionary staff, but the Congolese churches must find the necessary money with which to feed, clothe, and house the students and their families, plus paying for books, transport, and any administrative costs. Therefore two fine candidates were not accepted, although they received over 80 per cent in the entrance exam.

Yakusu

the students and their wives and families can be here for the first week in January. Please pray for us wisdom and grace, that these six months may be of great benefit to our friends who wish to fulfil the highest calling of all, that of minister and pastor. There are practical details to think of, books to be bought, and courses to be prepared. I shall be using to the full the training I had in the Emmaus Institute in Switzerland.

BIBLE SCHOOL

&

PASTORAL TRAINING

Two theologically trained and experienced ministers required to work at

BOLOBO and YAKUSU

Ivy Nicklin

describes

Life and Prayer



Prayer before a baptismal service at Barisal, East Pakistan.

in Barisal, East Pakistan

AT 2.30 on a Friday afternoon in Barisal, the church bell goes for the women's meeting. This is a warning bell, and the meeting starts about 3 p.m. Between thirty and forty women meet, sometimes in the church, sometimes in one of the homes or courtyards of the women. One of the women takes the meeting and, after a hymn, prayer, and a psalm said together, the leader asks if there are any subjects for praise and prayer.

The women will mention matters of praise—thanks for loved ones restored to health, sometimes thanks that children have passed their exams at school, and gained matric, the equivalent of 'O' levels. Sometimes I have heard them give thanks that their cow has had a calf, or that their hen is laying well.

There will be many requests for prayer, relatives and children who are ill, a husband out of work, or a son who has gone off

to the big city to find work, and no letter has come from him.

Prayer by request

Then two or three women will be asked to pray remembering the requests made. After this will be a hymn, a reading and a short address, and final hymn. This time of fellowship together in prayer is very real to these women. I once heard a woman say at the end of a meeting, "I was so burdened when I came to the meeting, but I feel that God is sharing my burden with me, and now I have peace in my mind".

When the meeting is in one of the homes there is usually a cup of tea afterwards, with a biscuit or handful of parched rice, and betel nut. There is always laughter and happy fellowship over a cup of tea, much the same as there is in Britain.

In many of our villages in the district the women meet together on a Friday. At Koligram, most of the women come by boat to the women's meeting. When I was there on one occasion, there had been very bad floods and all the rice crop was swept away, many of the homes had over a foot of water in them, and they had to evacuate their homes; but when I asked what subjects there were for praise and prayer, one of the women said, "Let us give thanks that God has preserved us in the midst of this calamity, and no one lost their life". During this meeting we all read together Psalm 27.

Recently I returned from Khulna where we had been holding a Sunday School Teachers' Training Camp. Here we had classes on teaching methods, and the conduct of worship in the Sunday school, but each day at midday we had a short intercession service where we remembered the needs

and problems of various Sunday schools throughout Pakistan. We also had a women's conference in Khulna and each day we had a midday intercession service. The women wrote on slips of paper, their subjects for prayer in their villages and handed it into the leader of the service. Then the leader read out the requests, and various women were asked to lead us in prayer.

Sometimes in Barisal one is asked to a birthday party when a baby is a year old. Here the tea party will be preceded by a prayer meeting, with hymn, prayer, reading, and short address of five or ten minutes, and then the leader will call on someone to pray, especially for the baby and the parents.

One of the favourite texts of the women, which I hear quoted so often in their meetings is Philippians 4 verse 6 . . . "The Lord is near, have no anxiety, but in everything make your requests known to God in prayer and petition with thanksgiving".

Two first thoughts on Pakistan

Veronica Campbell asks "How do people survive?"

We travelled by boat a bit farther afield to the village of Bagdha, where a women's meeting was to be held. We were welcomed into the only Christian home in this village and were grateful for the glass of cold water we received immediately, and for the water poured over our feet, dusty after walking the last part of the journey in the sun. The service was held in the open, with the Christian women, who had travelled from neighbouring villages, seated on large reed-mats and many of the Hindu villagers standing listening at a distance. After the service some of the women asked us to pray for them because bad weather had given them a poor rice harvest. This is serious, as the village folk are dependent on their rice crops.

Although we saw much poverty, we did not see any dirty homes, and at Santi Kutir we saw the generosity of the people who shared what little they had with needy people who called there from other villages. If a man is sick and unable to work, then there is no food for the family for the period of his illness unless

others help them. The cost of medicines is extremely high and beyond the reach of the majority of the people. It is amazing how some folks survive at all.

Jennifer Lane writes on the value of Education

Education is highly valued here, by rich and poor alike. In each school I have visited, the children have all been very polite, well disciplined, and eager to learn. However, many children from poor homes are forced to leave school early, owing to a lack of finance. Many is the time that an intelligent child has to leave school because his father cannot afford the school fees. How we take our educational system for granted so often in England. Teaching methods differ very much from those in England, the most popular means being by repetition and chanting, partly because the children have few or no books of their own, but also because this is the generally accepted method here.

CORRESPONDENCE COURSE FROM DACCA

An interesting development in connection with theological training has been the start of an East Pakistan College of Christian Theology. This is to offer courses up to Diploma in Theology standard. The students will study in their own homes under the guidance of a local tutor, and the College will supply textbooks, study-guides, and make arrangements for tests and examinations. The full Diploma (Licentiate in Theology) course should take a student six years to complete. Students have enrolled for this course and materials have been sent out. It is hoped that courses at more junior level will be available in the New Year. The College is sponsored by most of the Protestant bodies working in East Pakistan. It could prove a most valuable development in providing a theologically educated leadership for the churches.



(Photo: F. E. E. LeQueune)

A main road in Dacca, East Pakistan.

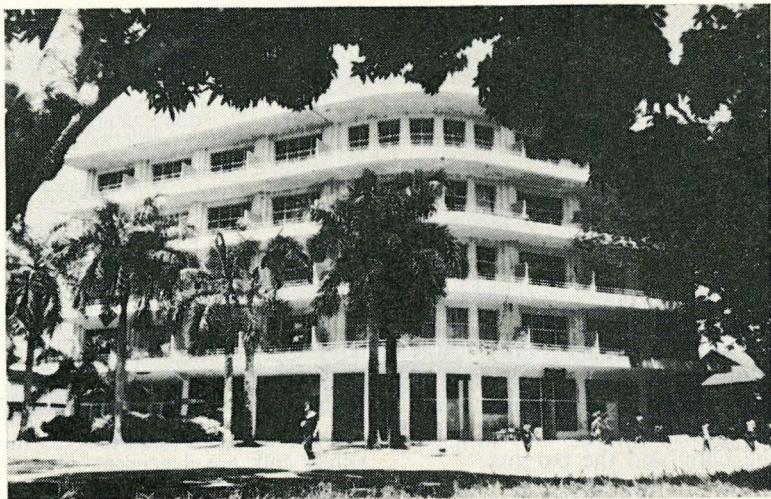
THE HOME SECRETARY IN CONGO (I)

Kisangani and Yakusu

IT was by the same plane as the British Ambassador, the Chargé d'Affaires, and the Military Attaché that Dr. Russell and I arrived at Kisangani (formerly Stanleyville). We were fortunate to arrive at all. At Kinshasa there had been a two-hour argument over the passenger list. The special plane for the embassy officials had been found faulty. Accommodation had to be found for them in the ordinary service plane. But who was to get off to make room for them? At one time it looked as if we would be among the chosen.

The Ambassador had been invited by the Government of the Congo Republic as the guest of honour at the opening of a bridge across the Chopo river. The bridge had been constructed by Royal Engineers to replace one destroyed twelve months before by mercenaries. It was one of a number of such bridges given by the British Government as a contribution towards the restoration of communications in the Congo.

A reception party was waiting near to the plane. It included the Governor of the Province (Eastern) and Dr. John Carrington. After being generously welcomed by the Governor, we stepped respectfully aside to allow the Ambassador to enjoy the full honours of a military band. When the officials had disappeared in their limousines,



(Photo: El Sayed Ramadan)

Part of the new Protestant University building at Kisangani, Congo Republic.

we walked through the buildings to the road outside the airport. There a surprise awaited us. Ranks of people were lined up—men in their best suits, women clad in white blouses and black skirts, young people with their banners. Drums began to beat, and the whole company burst into a joyful song of welcome. These were the representatives of the churches of Kisangani, who had been patiently waiting for over four hours.

Though our stay in Kisangani was brief (a day and a half), we were able to visit the central church and a number of churches in the surrounding communes. At Belge II we saw the still incomplete church building—just four walls, open to the sky, enclosing a large area capable of accommodating congregations of a thousand or more. The roof had not been put on when the troubles broke out. The church then had a large membership. But the disasters in

Kisangani made the population flee into the forest, leaving a deserted city. Now that the city is recovering and people are returning to their homes, the church is regaining its strength. The membership role numbered 400 at the time of our visit; and we were told that each Sunday families were welcomed back. At Mangobo, we were informed that the church premises were quite inadequate. At each of these centres there were enthusiastic and joyful services of welcome, at which gifts were presented to us. As we looked at the people before us we remembered something of their sufferings in recent years, and the tragic losses sustained by some of the families. Even more exuberant were the welcomes received on the other side of the river. For the crossing, the Baena people sent their largest canoe, with fifty women paddlers dressed in white blouses and black skirts. Chairs were set for

us in the canoe. Drums beat out a strong rhythm. We crossed to the sound of chanting and the sight of the rhythmic movement of the paddlers.

When we walked from the river bank to the churches of the Lubunga section of the city and at Kabondo and Kisangani Island, we were besieged and accompanied by crowds of excited people, including hordes of delightful and delighted children. The schools being on holiday, we were able to see only the buildings in which they met, but from Miss Margaret Hughes and others we heard of the problems and opportunities. We saw fine new buildings erected to accommodate parts of the Free University, and other buildings set aside for that purpose. Our overnight accommodation was in a hostel for members of staff and visitors. It was good to see the progress being made in the establishing of the Protestant university after all the set-backs and disappointments of recent years. It was soon apparent to us what a significant part Dr. John Carrington had played and was playing, and how much was owed to his courage, vision, and hope.

On the second day of our stay it was possible to fit in an early-morning visit to Yakusu. The ferry across the Lindi river had not yet been restored, so we had to cross in a small canoe—our first experience of that mode of travel. Travelling on by Land-Rover, we passed through several villages of Lokele fisher-folk, there to be greeted by catechists and people. At Yakusu, a welcome service was held in the large church building, a choir and a quartet contributing to the worship in exceptionally good singing. As we toured the various buildings we saw many signs of damage done during the revolt when, for a time, “simbas” were in occu-

pation. The hospital looked somewhat forlorn, although the Congolese assistants and nurses were maintaining a maternity ward, a dispensary, and ante-natal and post-natal clinics. A doctor from another mission was visiting once a month to perform operations. But the medical school was closed; and in the pharmacy the stock of drugs was low. We were shown the quarters being prepared for Miss Doreen West and Miss Winifred Hadden, who have since returned, the former to assist in the hospital, the latter to resume the work of the Ecole Grenfell, formerly at Yalembe, in training evangelists and pastors.

Pastor Samuel Lilemo and his wife entertained us to an excellent early lunch, the pastor and his colleagues taking the opportunity to speak to us of the urgent need for a doctor, nurses, and someone to help with the training of pastors.

On our first evening in Kisangani we had dinner with Pastor Mokili François and his charming wife, Jeanne. They had also invited three other pastors and M. Polydor Yakusu, an inspec-

tor of schools. We were generously served with soup, meat, and fish with rice, banana-bread, and *pondu* (tender leaves of manioc pounded with palm-oil and mixed with fish), bananas, biscuits, and coffee. After coffee, Pastor Mokili spoke on behalf of himself and his colleagues about the urgent needs of the Upper Congo churches. They felt forgotten and neglected in that no missionaries were at Yakusu, Yalembe, Lingungu, Yalikina, and Bandu. They were disappointed that my own tour had not included these places. They pleaded for more help—and especially for more missionaries.

The Governor of the Eastern Province, M. Denge Michel, invited us to dine with him at his splendid residence on our second and final evening. The missionaries and two Congolese pastors were invited as well. It was a delightful, friendly, informal occasion. Our host spoke with warm appreciation of the work of missions, referred to his own days at E.P.I., Kimpese, and of the debt which he owed to his own teacher, Rev. Peter Manicom.



A market-place at Kisangani.

Colin Grant

Links Prayer and Healing in Ceylon

WHETHER we are at home or abroad, to witness for Christ is to engage in battle. Our opponents are "Cosmic powers" and "superhuman forces of evil" (Eph. 6:12 NEB). The enemy commander is the Devil, who binds (2 Tim. 2:26) and blinds (2 Cor. 4: 4) men and women in sin and unbelief. The Christian believer fights under the triumphant leadership of the Son of God (Col. 2:13-15); and there is no more important weapon in his hand than jubilant thanksgiving and sustained



(Photo: C. A. Grant)

Some of the Ratnapura Tamil congregation.

intercession (Eph. 6:18. Phil. 4:6).

To grasp these basic scriptural principles and so to engage in regular, relentless prayer for Christ's servants in other lands, both nationals and missionaries, is the vital contribution all of us can make towards world evangelization.

As missionaries, my wife and I look back on our years among the Tamil people of Ceylon with inexpressible gratitude to a God Who answers prayer. From the time we first sailed in 1956, God has given us a circle of praying friends who have been with us in the battle for souls, and the task of keeping our friends regularly informed of the latest "news from the front" has always claimed high priority.

The Tamils of the town and surrounding hills of the Ratnapura area, some 60 miles from Colombo, live and work on extensive tea and rubber plantations. Through open air preaching, literature and personal con-

versations, we have shared Christ with them, and, as in first one home, then another, the Hindu idol pictures have been taken down, the shrines of the gods Murugan, Ganesha, and Sarasvathi forsaken, and personal and family life made anew in Christ, we have praised God for the prayer partners at home, through whose faithfulness the Holy Spirit has been working.

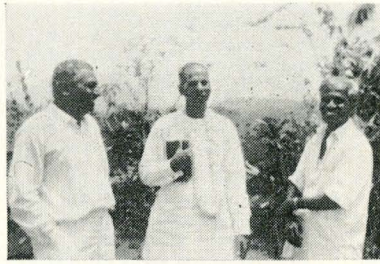
In answer to prayer, God has been pleased to give miracles and signs as a demonstration of the Gospel's power. There was Mariyal for example, sick with tuberculosis and lying on her bed in the dimness and smokiness of her estate "line" room. Pastor David, one of the two young Tamil pastors with whom we have been privileged to work, was called to pray for her. From the look of her weak body it was obvious that she had only a few months to live, so Pastor David pointed the family to Christ and assured them that with God all things were pos-

sible. They responded in faith and, to the astonishment of all who knew her, Mariyal was up and walking round the estate within a few days. She and her husband were baptized; the first fruits for Christ on that estate where, in later years, many more were to come to the Lord.

Another 30-year-old Hindu estate labourer came to personal faith in Christ before he entered the operating-theatre for the cutting out of a leg cancer. Much prayer was made for him, especially as the surgeon told me that, because the growth had spread so far, he could remove only the major part of it. He gave Luke about six weeks to live. That was in 1960. Today, Luke is still working on his estate, rejoicing in the gospel with his wife and parents, whom God has brought to Himself.

In the preparation classes for baptism, each new believer is taken through the Lord's prayer, not primarily with a view to memorization but with a view to understanding the basic principles of prayer itself. "Father" is a new and wonderful name to them. Their first short, stammering prayers are centred on the basic necessities of life: health, protection from, danger, and help, in their problems at work. But these babes soon grow, and it is our joy to hear them reach out in prayer for the salvation of their Hindu neighbours and friends, and then for fellow-believers on other estates and in other lands, especially those who are being persecuted for Jesus' sake. Certainly, some of our most memorable times of prayer have been on the mat-spread floor of a dingy, smoky estate labourer's room, as with newly born children of God we have praised the Lord for so great salvation and called on Him with them for the salvation of others.

When the hard day's work



Two elders of the Ratnapura Tamil Baptist Church, with the Tamil evangelist in the centre.

among the tea-bushes or the rubber-trees is over, each Christian family will usually meet for family prayers before or after the evening meal of rice and curry. Distance forbids most of them from coming to the weekly church service in Ratnapura town; but after the monthly communion service, when many make a special effort to come on, we return to our bungalow for fellowship and a cool drink, and then, after more singing, pray together, remembering especially the absent ones, the sick ones, both physically and spiritually, and the thousands of Tamils in Ceylon who still do not know the Saviour.

We recall several instances of glad spontaneity in the prayer life of these young Christians. There was Yesudasan ("servant of God"), who was called to pray for a demon-possessed young woman not long after he had been baptized. Before a watching crowd of Hindus, he boldly took his Bible, placed it on her head, and anointed her with coconut-oil, calling on the Lord to cast out the evil spirits and deliver her. The woman was quiet that night and, following further prayer, eventually resumed her work as a tea-plucker. It is only the stern opposition of that young woman's father that prevents the family turning to Christ.

Some months later another family accepted the Lord on the same estate, and the husband, Devaratnam ("Jewel of God") invested most of his savings in a cow in order to provide milk and a little additional income for his family. From the day of her purchase, the cow became an important topic for family prayers, and the missionary pastor found himself, for the first time in his life praying in a cowshed for its occupant! The cow was wonderfully kept from harm when part of the shed collapsed during a storm; and when, following much prayer, a calf was born strong and healthy, Devaratnam's joy knew no bounds! Often young believers have to face severe times of testing through illness or material loss; but God was pleased to give Devaratnam much encouragement to his faith through his newly purchased possession.

Most missionaries can testify to times of intense conflict and deep discouragement; the promising inquirer loses interest; the church deacon dishonours the Name of Jesus, and the news spreads throughout the area; church attendances drop; much effort brings meagre returns for the progress of the gospel; it is then that the missionary must learn to dig in his heels and, "having done all, to stand" (Eph. 6:13). The battle can be fierce, and Satan tempts to despair and desperate loneliness. This is where intercessors at home are especially needed, for if there are such who are "praying in the Spirit", without knowing the details, or even so much that a crisis is upon the national worker or missionary, they will frequently be led to pray for grace to be given in the hour of need. Such mobilization in prayer can make all the difference, in the midst of battle, between victory or defeat.

PRAYER AND CHURCH LIFE IN TRINIDAD

Rodney Firmin

Somebody touched me, somebody touched me,
While I was kneeling praying to Jesus,
Somebody touched my soul.

THESE are words often used in the prayer meeting and they express to some degree what prayer means to the people in the churches; they convey something of the deep experience which is expressed in prayers. I picture the face of one of the older members of the church as she prays, when it seems that, to her, God is right there in the next seat, and she is able to chat with Him and to share with Him her joys and her problems. Of course, prayer does not mean the same to all, but sometimes as prayer has been offered in the home of a sick person one has sensed the nearness of God.

In the mid-week prayer meetings everyone wants to have the opportunity to lead in prayer. One of the reasons for this is that homes are so crowded that it is sometimes impossible to find a quiet moment or quiet place. If the leader of such a meeting stops for breath or tries to introduce a moment of silence, someone will start to pray aloud. God is so very real and it seems to be impossible to be silent in His presence, so much so that new members who come into the church are expected, after their baptism, to be able to lead in prayer. It is felt that this is an expression of their religious experience, and parents or older members will often force the new convert to "pray".

It is also common practice in many of our churches in the regular Sunday worship to give an opportunity for a member or members of the congregation to lead in prayer. There are usually



(Photo: A. R. Weir)

The house under which services are held at Union village, Trinidad. This new cause is linked with Rio Claro, where Mr. Firmin is pastor.

plenty who are willing to do this and sometimes their prayers fit the theme of the service, but often they are the personal prayers of the member. As the person begins to pray, it may be

that they will develop a sing-song tone, rising and falling in pitch according to the words being used—something similar to chanting. Other members of the congregation will begin to



(Photo: A. R. Weir)

An evening service at Union village. The cause is now nine months old.

join in, either repeating well-known phrases used in the prayer or humming the tune of a hymn as a kind of background. In this "moaning" the personal prayer is taken up and understood by the whole congregation and as it goes on feelings can become very tense and someone may even call out or scream.

Are our prayers real?

Prayer is a corporate act and one can easily understand the feelings of the West Indian immigrant in an English church when he finds he is expected to sit in the pew and pray silently with the minister, who is so often the only one allowed the privilege of speaking in a service.

Prayer is a very real part of church life and touches every situation. Homes will be packed

with neighbours, called in to pray with one who is sick, or who has been in hospital and recovered from an operation. Maybe someone has built a new house or had a baby and wants to return thanks. Those who come to pray are not only strengthened spiritually but also physically, by the mountains of food provided!

In our search after a deeper understanding we rarely have to convince people of the need for prayer, but rather that prayer involves listening as well as talking.

Young people need encouragement to pray in their own words and not in the set phrases of their elders. Where prayer has become a substitute for work, then we seek to encourage people to listen for God's answers and commands, and to go on and *do* as the Lord leads. But in all our teaching we have that picture of the old lady chatting to God in the seat next to her.

Derek Punchard asks

How much can six men do?

In many places we saw the new brick buildings of the Baptist churches, some still in course of construction, with the original wooden building standing alongside, a material measure of the progress of the Church. But there are only four missionaries and two Brazilian pastors in these growing centres of Cascavel, Goio Ere, Umuarama, Cianorte, Maringa, Paranavai, and Loanda, not to mention the dozens of smaller towns we passed through, almost all without pastors. How much can six men do? And what of the abundant opportunities out in the villages and plantations, with which we began?

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ACKNOWLEDGMENTS

(Up to 9th December, 1968)

The Secretaries acknowledge with grateful thanks the following gifts sent anonymously or without address.

General: Anon., £3; Anon., £30; Anon., £1; Anon., £2 10s.; Anon., £20; Anon., £1.
 (work in Brazil), £5; Anon., £5; **Gift & Self-Denial Week:** Anon., £2; Anon., £5; Anon., £2; 5/-; Anon., £1; Anon., £1; Anon.,

2/-; Anon., 10/-; Anon., 10/-.

Women's: "Prove me now", £5.

Relief Work: Anon., £6 10s.

Legacies

(Up to 25th November, 1968)

		£	s.	d.
October				
24	Miss K. E. Hayward, Woodford Green	105	5	7
November				
11	Miss N. Hodgkinson, York	50	0	0
12	Mrs. A. Evans, Pembroke	300	0	0
14	Miss M. J. Shields, Bexhill	1,100	0	0
18	Mrs L. Millman, Leicester	50	0	0
18	Miss M. M. E. Clayton, Herne Bay	25	0	0
25	Miss G. F. Mahlendorff, Finchley	200	0	0
25	Mr. S. T. Pyle, Cirencester	100	0	0

gradual withdrawal, so that now only a small and decreasing financial contribution is made to the work in Brittany.

Baptist work in Norway was encouraged by the Society, and for many years there were missionaries of the B.M.S. in Italy.

Our missionaries Miss W. Hadden and Miss J. Greenaway and Pastor Mokili visited the evacuated stations of the Upper River of Congo, mentioned in the calendar. Miss Hadden writes of it as "a fortnight's trip by truck and canoe, a thousand kilometres of mud-ridden forest routes". The visitors learnt how, when the rebels caused the people to flee, they used to creep back to their forsaken homes to grab their Bibles and dash out again, well pleased that they had rescued their best treasure. Many of those who suffered bear the marks of that suffering, but there is a new spirit of hope, and the work that had ceased is renewed. Pray especially for the resumption of the training of church leaders. A six-month course is now in progress at Yakusu, for about a dozen men, in Scripture, French, music, and other general

MISSIONARY RECORD

Arrivals

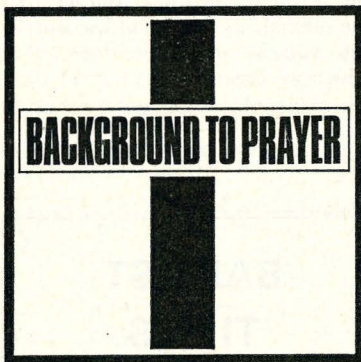
- 22 November. Rev. and Mrs. R. W. Lewis and family from Udayagiri, India.
- 3 December. Miss D. Humphreys from Palwal, India.
- 12 December. Miss R. M. Murley from Pimu, Congo Republic; Miss J. R. Sillitoe from Binga, Congo Republic.
- 17 December. Mrs. N. B. McVicar and family from Calcutta, India.
- 23 December. Rev. E. G. T. Madge and Mr. J. R. Hulme from East Pakistan, Miss S. M. Le Quesne from Dacca, East Pakistan, Miss O. M. Bridgman and Mr. G. D. Sorrell from Chandraghona, East Pakistan.

Departures

- 28 November. Mr. and Mrs. E. Fuller and daughter to Ngombe Lutete, Congo Republic (from Belgium).

subjects.

At Upoto, Mr. J. H. Young is installing an electrical generator and wiring the missionaries', Congolese pastor's, and teachers' houses, as well as the school and church. Money for the project came from the gift of Sir Herbert Janes, and Mr. Young obtained other financial support from employers and contractors with whom he has dealt in the course of his business.



(Based on the Prayer Calendar)

AS we pray for the Baptist World Alliance we recall that the B.M.S. has served in 26 countries during its life, and continues to work in ten of them.

The Society's link with Europe was made in 1843 with the appointment of a missionary in Brittany. The last missionary appointed to this work was the Rev. C. Hanmer Jenkins, in 1913. It was during his ministry that the B.M.S. decided on

THE BAPTIST MISSIONARY SOCIETY (FOUNDED 1792), 93 GLOUCESTER PLACE, LONDON, W1H 4AA.

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General Home Secretary:

Rev. A. S. Clement, B.A., B.D.

General Overseas Secretary:

Rev. E. G. T. Madge, B.A., B.D.

Contributions, donations or inquiries should be addressed to the General Home Secretary.

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If you are paying tax at the standard rate, you can increase your gift to the Society by covenanting a given sum each year for a period of seven years. The Society then reclaims the tax from the Inland Revenue. Here are some examples:

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10
50
100

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170	4	3

If you are willing to enter into an agreement to give regularly, either annually or by instalments, will you complete the form below and send it to the General Home Secretary, B.M.S., 93 Gloucester Place, London, W1H 4AA?

I,

(Full names to be given: If lady, state whether Mrs. or Miss)

of in the County

of HEREBY COVENANT with the BAPTIST MISSIONARY SOCIETY, of 93 Gloucester Place, London, W.1, that for a period of seven years from the 6th April, 19...., or during my lifetime, whichever period shall be the shorter, I will pay annually to the Treasurer for the time being of the said Society such sum as will, after the deduction of Income Tax at the rate for the time being in force, leave the net yearly sum of £ (.....), such annual sum to be paid from my general fund of taxed income, so that I shall receive no personal or private benefit in either of the said periods from any of the said annual sums of £..... or any part thereof.

IN WITNESS whereof I have hereunto set my hand and seal this day of

....., 19....

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Signature (Seal)

Address (Sign here)

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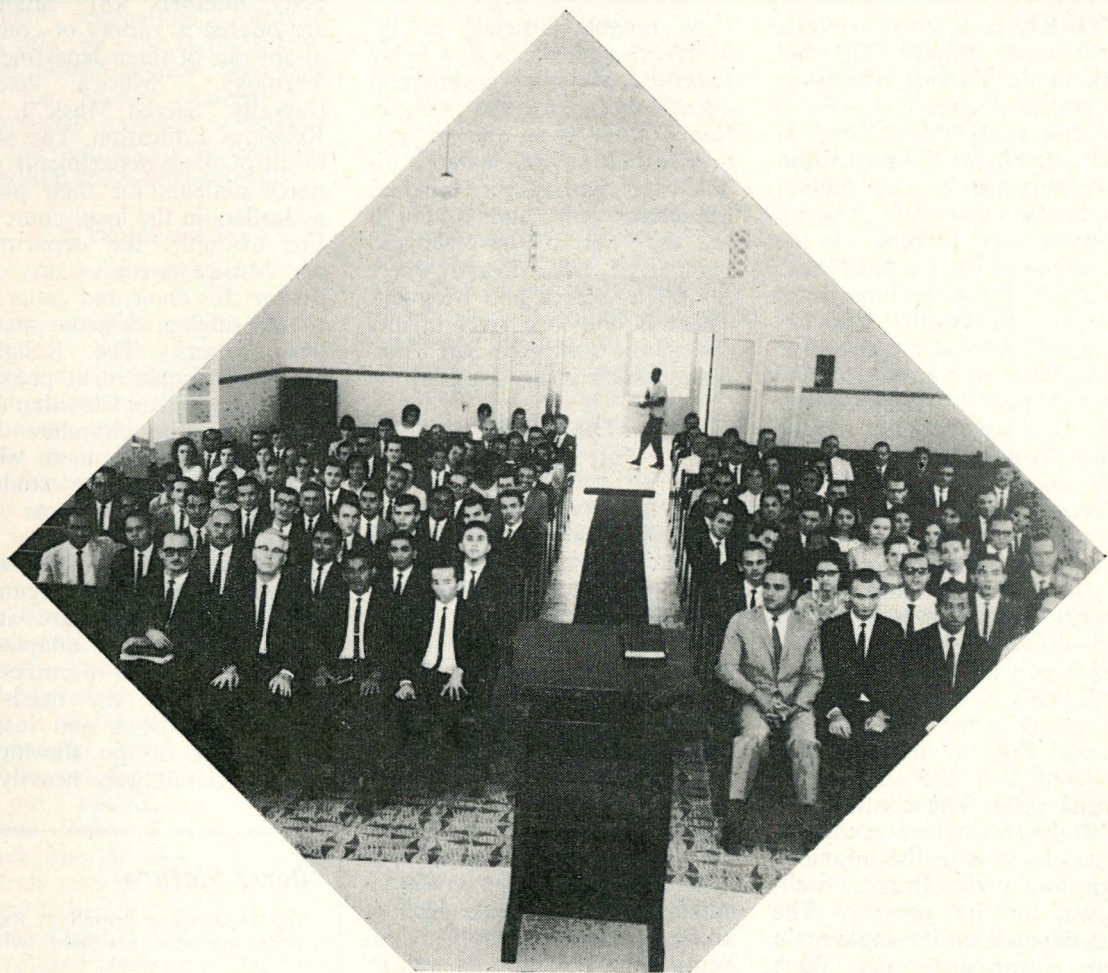
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MARCH 1969 6^D

INTRODUCING RECIFE

A new name for B.M.S.

by

Rev. A. A. Boorne

In September, 1968, the Rev. A. A. Boorne took up his appointment at the Baptist Theological Seminary of North Brazil at Recife.

In this article he describes the college and its contribution to Baptist life in Brazil. In a future article he will write about his own work and some of the students.

THERE is a great contrast between Baptist life and work in the interior of Parana and that in Recife.

Recife is the largest city in North Brazil, with a population of approximately one million people. In some ways it is an attractive city. "Recife" is the Portuguese word for "reef" and the name obviously comes from the rocky bastion that stretches along this part of the Brazilian coast. The coast is of the kind that most people would associate with the South Seas, fringed with golden beaches and skirted with tall and shady coconut palms. The city itself, crowding on to the coast in a semicircle, is divided by waterways into three parts—*island* (Recife proper), *peninsula* and *mainland*—linked by bridges. It has even been called "the Venice of the South".

The city is the capital of the state of Pernambuco, which is of about half the size of the Parana state. The contrast between the two states is complete. Pernambuco is in the infamous "Nordeste" of Brazil, well-known for its poverty. The state depends on its single main crop, sugar-cane, and there

is a notable absence of industry, though this is now being remedied by a government agency set up for the purpose. Recife itself is in the tropical rainfall belt but this extends inland for perhaps a hundred kilometres only, and behind it lies the "Sertão" or scrubland plateau of N.E. Brazil where rainfall is scarce and irregular. There is only one river of any size in the state (the São Francisco) which is not seasonal.

The growth of Baptists

Baptist work in Recife is as well-developed as the state of Pernambuco is underdeveloped. The first Baptist Church of Recife was organized on 4th April, 1887, with eight members under the guidance of missionary, C. D. Daniel, of the Southern Baptist Convention of the U.S.A. Despite various difficulties and problems which have beset the work from the beginning, the number of churches now stands at 222, with a total of about 20,000 members. These figures include those of the two Baptist Conventions in the state as well as

some churches which belong to neither.

One of the focal points of Baptist work in Pernambuco is the Baptist Theological Seminary of North Brazil, situated in Recife. The Seminary was organized on 1st April, 1902, and since then it has gone on from strength to strength, despite occasional setbacks. Since its foundation it has sent out into the churches a total of 203 graduates, 21 of them having finished their courses this year.

Three courses

Progress has lately been so rapid that the present student body numbers 181. Students are offered a variety of courses in any one of three departments: Theology, "Musica Sacra" (literally "Sacred Music"), and Religious Education. The work in all of these departments prepares students for their places as leaders in the local churches. For example, the department of "Musica Sacra" trains conductors for choir and congregational singing, instrumentalists and singers. The Religious Education department prepares specialists to lead Christian education in the churches. The Theology department, to which more than half the students belong, prepares pastors and missionaries.

The rapid growth of Brazilian churches means that organization and ministry are in a continual state of adaptation and flux. National resources are inadequate for the needs of Baptist expansion, and institutions such as the theological seminaries still rely heavily on

Cover Picture

The students and staff at Recife. These services are held twice a week.

direct financial aid from Richmond (Richmond, Virginia—headquarters of the Missions Board of the Southern Baptist Convention of the U.S.A.). These factors have considerable effect on the organization of theological teaching in Brazil.

First, the ministry is rarely full-time. Statistics collected in 1964 show that in Pernambuco 86 per cent of Baptist pastors in the state also had some secular occupation. Further, 29 per cent of pastors oversaw two churches each, 10 per cent had three churches each, and 3.6 per cent had four churches each! Thus it often happens that a pastor oversees two or three churches as well as earning his living in some secular occupation. Although this may be a good thing from some points of view and gains for the pastors concerned a reasonable standard of living—for the ministry of the churches it is little short of disastrous.

A Welcome for the B.M.S.

The teaching staff of the Seminary have to gain their living on the same basis; some teach in several educational institutions; some are in secular posts; most are pastors of local churches; and some hold positions in state and national Baptist organisations which are far from being sinecures. This tends to lower the academic standard and increase the number of staff because they are only part-time.

In these circumstances B.M.S. participation in the Recife Seminary is significant and greatly appreciated. There has been a growing conviction among some of our missionaries in the Paraná field of the need to attack the situation of rapid Church growth in Brazil on a longer-term and, perhaps, more effective basis. This feeling had crystallized over recent years in-



The college teaching staff at the graduation ceremony in a near-by church.
The Rev. A. A. Boorne is fourth from right.

to the explicit acceptance by the B.M.S. of the need to contribute towards Theological Education in Brazil. Recife was the first theological seminary of the Brazilian Baptist Convention to invite the B.M.S. to co-operate in this way, so the Society was naturally pleased to accept the invitation extended. Obviously, the effect of our participation in this work will not be so easily analysed as that of our missionaries in the pastoral and evangelistic fields in Paraná, but there is no reason to suppose that the Mission's contribution here will not be just as significant for Brazilian Baptist life in general as our contribution in Paraná has been on the level of the local church.

Worth every penny

The Seminary exists, of course, for the sake of the students whom God has called to the ministry of the churches. At the Seminary, as happens in Britain, the student has an unequalled opportunity of preparing himself for the future work. Often he is able to work as assistant pastor to one of the many

Baptist churches in Recife, or he can exercise an itinerant preaching ministry among the churches. At the Seminary the student, who often comes from a back-woods situation, gains a larger vision of the Church and of its work, and of the challenge of the world to the servants of Christ. As happens with his teachers, the student often has to earn his living while he studies. He may be married and have several children, and live in one of the blocks of apartment flats built by the Seminary with missionary funds, for its married students.

In many different ways the student's experience sharpens his senses, brings out his natural as well as his divinely given gifts and puts him on the road to a lifetime of useful and profitable service for the Kingdom of God. A good pastor or a good evangelist is worth all the time and effort and money that is taken to equip him, and the churches in Brazil know that a good pastor is worth his weight in gold. This is where the Brazilian churches are perhaps weakest—they have many good men, but they are too often dependent on men with no special training

who work, in consequence, very much by rule of thumb.

This, then, is what we see as our special contribution to Theological Education in Brazil; to help in the formation of adequate leadership for the local churches and the denomination, so that the forward surge of these churches may be led by men of understanding and spiritual insight. Revivals have in the past often petered out for lack of adequate continuity in church life; we have the privilege of seeing to it that the forward movement of the Brazilian churches not only does not peter out but goes forward with even greater impetus under the Spirit-led men whom God is now calling out from the churches to lead His people on to greater things.



The façade of the main college buildings, Recife.

New Field Secretary Appointed

This month the **Rev. Angus MacNeill** takes up his appointment as the Congo Field Secretary in succession to the Rev. L. H. Moore.

Mr. MacNeill is the son of the late Rev. D. MacNeill, of Oban, and Mrs. MacNeill.

He was baptized at the Union Grove Baptist Church, Aberdeen, in 1949, studied at Glasgow University and the Baptist Theological College, and completed his missionary training at St. Andrew's Hall.

He arrived in Congo in the middle of June, 1960, at a time when Independence was in the air, but he was designated to Bolobo, one of the few B.M.S. stations which at that time escaped the chaos following the declaration of Independence.

After two years, Mr. MacNeill

returned to England to marry **Dr. Carolyn Ritchie**, and, following further French study in Grenoble, they returned to Congo, where Mr. MacNeill became the headmaster of the Secondary School at Bolobo. His wife worked in the hospital until they were both compelled to leave, with other missionaries, in August, 1964. They were able to return to Bolobo briefly, but again had to evacuate in January, 1965. For some months Mr. MacNeill worked in



Kinshasa, where the Bolobo Secondary School continued its course.

After furlough in 1966-67, Mr. and Mrs. MacNeill returned to Bolobo. Along with his educational work, Mr. MacNeill had always helped with the church work and, since his return from furlough, has been increasingly involved in this, and in 1968 became the Director of the E.B.M.F. Bible School, which serves the Tondo, Lukolela, Bolobo area, and which, until 1966, had been at Lukolela.

Mr. and Mrs. MacNeill and their children have now moved to Kinshasa. Mr. MacNeill's appointment as Field Secretary means that a replacement is required urgently for the Directorship of the Bible School at Bolobo, and, unless one is found swiftly, it is possible that the work will be hindered.

Footnote.—A Field Secretary is elected by the General Committee on the nomination of the missionaries on the field, and in consultation with church leaders.

What is the future for Serampore College

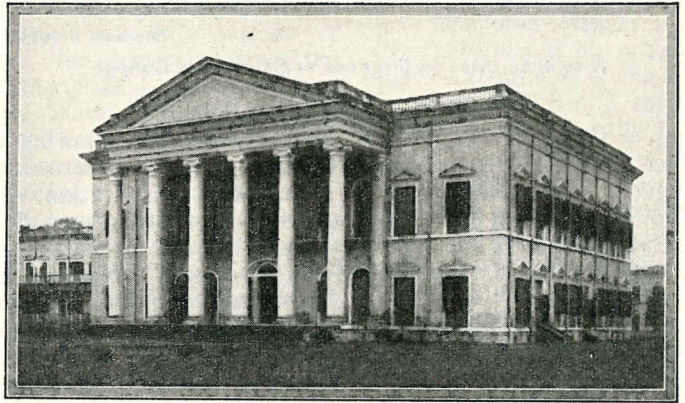
The Rev. L. J. North, of Serampore, reviews the work and place of the College in the India of today.

WHEN I was on furlough I heard someone talking about C. H. Spurgeon. He said that as far as biography was concerned, all we have of this great man is hagiography, an often credulous and naive type of biography, showing little regard for contemporary history. Much the same sort of sentiment was echoed about his great great grandfather by Mr. W. H. B. Carey during the recent Ter-Jubilee celebrations at Serampore College. What Mr. Carey said of the biographies of William Carey should perhaps be said of the college founded in 1818 by Carey, Marshman and Ward.

When the bicentenary of Carey's birth was celebrated in 1961, a great deal was said, and well said, about his extraordinary ability, vision and toil. But perhaps the time has come for an objective appraisal that is more than purely laudatory. Carey and his colleagues are men too big for thoughtless rhetoric, and their college too splendid a foundation for anything less than the truth.

celebrations, a retired professor of mathematics acknowledged that it was not simply philanthropy or humanitarianism which moved Carey to his life's work. He spoke plainly of the distinctively Christian reasons which are the key to an understanding of the scholar, the organizer, the botanist, the educationist. Thirdly, on perhaps a less significant level, a Bengali has recently called *The Statesman* newspaper, which is a direct descendant of Marshman's own *Friend of India*, the most impartial paper in India today. The influence lingers on.

The men and the institution will stand a realistic valuation. They are part of modern India,

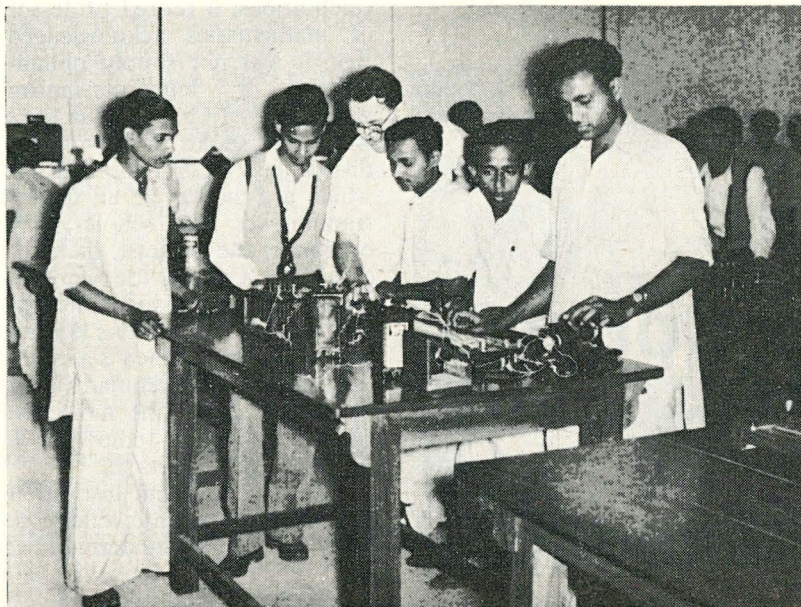


Serampore College.

It must be repeated: the college and its founders occupy a position probably unique in India. Not only the Indian Church but very many outside it are immensely proud of the college and its heritage of learning and service.

An American sociologist has said that for the Indian who knows his story, Carey is a 'folk saint'. Nor are Indians blind to the motives which brought him to Bengal and led him to such many-faceted service. At a public meeting in Serampore Town Hall, arranged in connection with the College Ter-Jubilee

and will remain there so long as India cherishes the ideals the men pursued. But 150 years is a long time, and times change. The changed temper of modern India has to be watched if it is to be served. Questions are being raised today about the present contribution of the college; new factors have emerged which need to be pondered. Here are some of them; the relation of the College to Government policy; the effect of a vastly increased admission of students into the Arts-Science Department, already overwhelmingly non-Christian (437



(Photo: N. B. McVicar)

A science class in progress at Serampore College.

students in 1947, 1450 in 1969), an effect underlined by the fact that figures of students in the Theology Department have remained about static in the same period (25-35); the correspondingly larger number of Arts-Science staff; the unrealistic representation of non-Christians on the Faculty (the college's administrative body); the gradual departure of missionaries from the staff; the recurring difficulty of finding a suitably qualified Indian Christian for the Principalship; the whole question of the future of theological education in India; the student unrest which undermines a lot of Indian education; the apparent imminence of church union in north India which may well result in there being two B.D. colleges serving the same constituency within 20 miles of each other, neither of them fully extended at the moment in point of 'plant' or students.

Out of the new situation which these components seem to

be producing, the following tendencies may be discerned; an increasing secularization of a christian institution, to such an extent that one wonders what value the term 'Christian' has. If the 'professionals', the Theology Department, were removed today, there would be only three christian teachers left, with a dozen christian students. It is easy to understand the feeling that time is now on the side of the non-Christian. Because of the political situation in the country and the numerical disproportion in the college, the bit seems firmly in the mouth of non-Christians, and, to change the metaphor, such a momentum has been generated during the last five years, one wonders at times whether the only course is completely to acknowledge the secularization and permit non-Christians to apply for the chief administrative posts, to give now spontaneously and with good grace what one day may be taken willy nilly. Another temp-

tation is for Christians to remain on the defensive, to make no move that will rock the College boat. There is, amongst the Christians, an uncertainty about the place of a Theology Department in a secular college, about the future as it may be affected by a changing political and ecclesiastical scene.

It would be easy to reply that all this gloom is not justified; that what has worked harmoniously in the past should not be changed in the future; that those with doubts or misgivings should not air them in public discussion. But none can deny that we live in days of change, that the status of the christian witness is widely questioned, and in some parts of India is being curtailed by legal measures. It would be folly to forget these factors and show concern only for silencing today's questions by resurrecting yesterday's slogans, even if these include 'Expect great things from God; attempt great things for God.' Expect and attempt we must, but this must occur in the context of the mood of the days in which we live. Perhaps the day is near when we shall have to take seriously again, 'Enlarge the place of your tent.'

Answering the call

Our Candidate Secretary has already received a number of inquiries, following the Week of Prayer for more missionaries for Congo. A qualified nurse has made a definite offer of service, and requests for further information have come from:

- 3 Graduates,
- 2 Undergraduates,
- 1 Trained Teacher,
- 1 Builder,
- 1 with "engineering" experience,
- 1 as yet unqualified.

Other inquiries are being received and your prayers are invited for all those inquiring and all those hearing God's call at this time.

ALL MY EXPECTATIONS WERE FULFILLED

**Mr. J. R. Hulme, ex-chairman of the B.M.S.
reports on his visit to Chandraghona**

IN the December Missionary Herald I wrote about what I expected to find at the opening of the hospital extensions at Chandraghona on 21st December.

It gives me tremendous pleasure and a certain measure of pride to be able to state categorically that all my expectations were fulfilled. Dr. Flowers showed me round the hospital; the old buildings, dating from 1908, are grossly inadequate for the number of patients now attending, and the new buildings will rectify this trouble. Each time I went to the hospital, there were scenes of great activity and quite obviously an enormous amount of good work is being done. The extensions are well planned; one section with wards and the other section a teaching block. Two items particularly interested me—an expansion joint running right through the building from top to bottom, and strong pillars to withstand earthquake shocks. I was told the doors came from England, the windows from Australia, the wash-basins and cement from Japan, and the steel from Singapore!

One of the biggest thrills of my life was to worship with the leprosy patients in their little church on the Sunday morning, and what a joy to meet them afterwards and to see something of the almost incredible cures

that surgery under Dr. Flowers' skilled hands can effect—claw-like hands straightened and made useful, noses by plastic surgery made much nearer to normal, and eyebrows stitched in to replace those lost due to leprosy, to mention but a few of the tasks accomplished. Leprosy now is a disease of hope, far removed from the terrible curse it used to be, and most cases, particularly if treated early, can either be completely cured or at least greatly alleviated.

The work Mr. D. J. Stockley is doing on the farm at Chandraghona must prove of inestimable benefit to the people in Pakistan. The new IRRI (International Rice Research Institution) increases the rice crop at least three times, and it does not take much imagination to picture what this means to the thousands of farmers and people in the country. The indigenous method of farming is the JHUM way, sowing one year, then moving on and leaving the land to lie fallow for several years. The Stockley way of better-quality seed, irrigation, manuring, and care of the crops results in enormous increases, up to 20 times in the area near by, using more land and using it to better advantage.

For the Service of Dedication, at which I spoke, the platform party was under a Shamiana or awning; the audience was in the

blazing sun, but listened intently. The Opening Ceremony was a larger occasion, with many more present. The Minister of Works, Power and Irrigation was, of course, the principal speaker, and Rev. E. G. T. Madge also spoke. The proceedings were conducted in a dignified manner; my only problem was nearly all the speeches were in Bengali. A great crowd of people later toured the new buildings, and I am certain were greatly impressed by all they saw. Mr. David Sorrill has made a magnificent extension to the hospital, and he is to be warmly congratulated for this "on the spot" work. Two other men have played a vital part in the scheme. Mr. Wilfred Court served as architect, and Mr. John Hunter as structural engineer. These, too, gave invaluable professional advice at no cost to the Society.

And what can I say about B.M.S. work generally in Pakistan? Certainly that it is very varied, from the crowded streets of Dacca to remote tiny villages right off the beaten track; from well-established schools in Barisal to mainly out-station visiting from Rangamati; from hospitals and work among leprosy patients at Chandraghona to clinics in distant villages; but all have one thing in common—devotion to Christ and a keen desire for the extension of His Church.

I have many happy pictures in my mind—the tiny village of Kewachalla and the meals taken in the home of the Pastor, the myriad of cycle rickshaws in Dacca, the delightful trips by river steamers, the extreme beauty of Rangamati, the busy port and town of Chittagong, and many others. I am tremendously grateful to many missionaries for all they did to make my visit so interesting and enjoyable, and I am really lost in admiration of their devotion and courage.



Jean Felix Koli and his bride after the wedding ceremony.

(Photo: A. S. Clement)

THE HOME SECRETARY IN THE CONGO (2)

Upoto and Binga

AT Upoto I was one of a great many visitors. They had come for the wedding of Pastor Samuel Koli's eldest son, Jean Felix. A young man of considerable academic attainments and of great promise, he is Vice-Rector of the University of Kisangani and adviser on economic affairs to the governor of the Eastern Province. He had met his bride, Louise, the daughter of a Presbyterian pastor from the Kasai, and a member of the Presbyterian church, while studying together in Brussels.

To accommodate so large a company, the resources of Upoto were taxed. The governor of the Eastern province had sent the vice-governor and two ministers of state to represent him. A major-general, in the district to present medals, represented the central government. Officials of the Equatorial Province in which Upoto is situated were there too, with officers of the University of Kisangani. Pastor Koli being a highly respected pastor of a very large district, it was also a local and church occasion. Lingombe chiefs, in traditional dress of loin-cloth, leopards' teeth necklace and leopards' skin were there with their wives, from sur-

rounding villages. Pastor Mokili Françoise from Kisangani, Pastor Maurice Mondengo from Pimu, and Mr. Simone Lilembu from Binga were among the guests. The leaders of the Roman Catholic Mission at Lisala, Flemings, came to share in the ceremonies and festivities.

The service in the chapel, packed and overflowing, was on the Saturday afternoon and was conducted by Pastor Koli. The bride and groom sat in seats of honour on the rostrum facing the congregation and were surrounded by the best man and bridesmaids, among whom was Elizabeth Beasley-Murray, in African dress like the rest. A

musical item was contributed by a quartet supplied by the local company of the Salvation Army, accompanied by a concertina. From the chapel the guests proceeded to tables set out on the grass on a space overlooking the river, where an awning of palm-leaves had been erected on a frame of timber. There were three main speeches, by the president of the university, the vice-governor of the Eastern Province, and the secretary of the university respectively.

For the feast, beef was served with rice and potatoes. (A cow had been brought from Binga, butchered, and portions cooked

in different houses at Upoto. The potatoes were small, yellow-skinned and not unlike our Golden Wonder.) There was cold roast chicken, too, for those who preferred it, and cakes and jam-tarts. The drinks were orangeade and Coca-Cola. After the feast there was tribal dancing, for which the dancers wore special head-dresses and covered their clothes with banana leaves. The dancing to the strong beat of drums and singing went on well into the night.

It was not surprising that the Sunday morning service began a little late. (In Congo they begin when they are ready; not at a set time as we try to do.) Again the chapel was packed. After a courteous speech of welcome from Pastor Koli, I was invited to preach, he acting as interpreter. An observance of the Lord's Supper followed, conducted by the pastor, assisted by men and women deacons. There were two prayers of thanksgiving, each offered by a deacon. The bread was eaten together, and the wine drunk together.

A new school

After lunch I was taken by John Hills and Elizabeth Beasley-Murray to see the foundations of the new secondary school building, in course of erection under John's supervision and financed by the subsidies received in respect of his services as director of the school. His wife, Jennifer, shares in the work of the school as a teacher. Then, by a steep path, I was taken down to the riverside, to the old village of Bopoto where the first missionaries had landed and established themselves. On the way we paused at the grave of Frederick R. Oram, who arrived at Bopoto in 1888 and died five years later, his last

words to his colleagues being: "May my testimony be made a blessing, for Jesus Christ's sake."

The Sunday ended with a meeting for worship, prayer, and Bible study for the missionaries. Alfred Johnson and his wife, Yvonne, were there from Binga, and Ruth Murley from Pimu. Dr. Barnes, an American Presbyterian negro minister from Texas, visiting the Congo at the invitation of the government, joined us. At the end of the meeting there was an opportunity for questions and discussion on the work in Congo, and of the Society generally.

Teachers needed

The teachers made quite plain to me the urgent need for more help in terms of missionary colleagues and with buildings. They also gave their opinion that it would be well worthwhile to make it possible for some of the brighter boys in the secondary school to come to Britain for further education, and for contact with British churches.

The meeting was in the home of Jill Sillitoe, who conducts a dispensary. Earlier in the day I had observed her advising a mother (the wife of one of the Congolese teachers) on the care and treatment of her sick baby who was suffering from a form of anaemia common in the Congo. When I arose next morning I heard that the child had died. Later I went with John Hills to the home to indicate sympathy. The dead baby in its best clothes lay "in state", surrounded by women sitting and singing hymns continually. The men stood in silence. The singing of hymns between death and burial is the Christian counterpart to the heathen wailing.

That same day with Alfred

and Yvonne Johnson and Mr. Simone Lilembo, I went out to Binga, a journey of about four miles by landrover. Binga is the centre of a large plantation on the perimeter of which are "camps" or villages of houses made of concrete blocks to which the people have added, as outbuildings, African style, huts of mud walls and thatched roofs. In each camp there is a chapel supervised by a catechist. Generally superintending the work of the catechists are "overseers" who are answerable to the pastor. Once a month the members of all the camp churches come to the centre chapel, a fine building erected by the company, and paid for by the members for the observance of the Lord's Supper. In the centre chapel there was a special welcome service. Companies of people carrying banners marched in from the camps. One company gave a display of gymnastics, others sang to the beating of drums. At the close of the day I was taken on a quick tour of the camps, to be greeted at each by the catechist and representatives. I spent the night in the house provided by the company for the missionaries. After Upoto, it seemed very comfortable—electric light, washbasin in bedroom with hot and cold water, and so on. But on guard outside the house was a sentinel, equipped with bow and arrows tipped with poison, and carrying a spear.

Many opportunities

Early next morning we went out to the village of Boso Mboko in the Gbenjale district, a journey of some fifty miles. There a great crowd was waiting for us, which, on our appearing, burst into joyful song. In the chapel was a service with speeches of welcome. A choir of girls sang two items exceed-

ingly well. Then gifts were presented, a dish of eggs, four live hens tied together by their feet, and a bowl of kwanga. The catechist in his speech made an eloquent appeal for a hospital.

The generosity of Congolese village people was striking, and at times overwhelming. My post prandial rest that day was twice disturbed, first by an old lady whose son was a leader of the church at Kisangani, who brought a gift of pineapples; and second, by three old gentlemen who presented me with an antique throwing knife once used by Ngombe chiefs.

The opportunities on these plantations are many and obvious. Here people are settling in great numbers for work. They are coming from older villages over a wide area and forming



(Photo: A. S. Clement)

Deacons outside the church at Binga.

new communities. They are responsive to the preaching of the Gospel, and ready to become members of a new fellowship of Christ's people.

M.
B.
E.



The name of **David Grenfell** will always be associated with the refugee rehabilitation consequent on the mass exodus from Angola. Now his work has been recognized with the award of **M.B.E.** in the New Year Honours List.

William David Grenfell was born, educated, and baptized in Leeds, and later trained at Cliff College and Rawdon Baptist Col-

lege. Before his theological training he had worked for ten years as a chemical plumber, after leaving school at thirteen.

Field Secretary

Mr. Grenfell served in Angola from 1933 until he was compelled to leave in 1961, at which time he was Field Secretary. From then until 1966 both he and his wife gave themselves unreservedly to work among the Angolan refugees. Surrounded by hungry, sick, and fearful people, they ministered to their bodily and spiritual needs in the name of Jesus Christ. As immediate needs were met, David Grenfell initiated long-term refugee rehabilitation projects, including the construction of village schools, the foundation of a secondary school, and the creation of a trade school.

The Society expresses its congratulations and gratitude to one of its missionaries whose work has received public acknowledgement.

Is this how you plan to retire?

In 1933 Miss Lowman arrived at Bolobo, and retired thirty years later. By the next year she was back again, having answered a persistent plea from the Bolobo Church.

During the past eighteen months Miss Lowman has travelled the Middle River district arranging conferences, mainly for women. Here are two jottings from her diary; the first covers a period from Saturday morning to mid-day Monday, and the second is typical of her thought for her fellow missionaries and her readiness to improvise despite discomfort.

"I went to prayers at Ikoko and we left by canoe (with out-board motor) at 7.30 a.m. The waves were O.K. by the shore, but when we got round the corner of the bay, the wind seemed to get up and soon we were all soaking wet from the spray and the waves. However, we went on to the first village where we had a good welcome. Later we went on across the lake. By now we had turned another corner and the waves were not so fierce; we dried out a little! At the big village across the lake I held a service and talked with folk there, ate some chicken, bread and banana.

In the afternoon we went across the lake again to the

village where we were to spend the night. They put me in the best house they could. The roof leaked, but I found a corner for my bed which looked pretty dry.

The day before the wife of the teacher had had her eighth baby, a darling boy. We had a service in the later afternoon and I preached about Timothy. Afterwards the parents of the new baby said he was to be called Timothy.

How to spend a birthday

In the evening I sat around the fire and talked with several women who had been at my schools earlier. I went to bed early as the mosquitoes were dreadful. I slept fairly well except for the noise of the rats. We had arranged to leave at 5 a.m. and this was to be my birthday, and a Sunday. I got up at 4 a.m. and began packing. I had had to spread out some of my things as they had got wet the day before.

I was ready by 5 a.m. only to find that no one else had stirred, so we did not leave till 6 a.m. It was lovely on the water as we went along. The engine sputtered out once when some Congo hyacinth caught in the



Miss F. P. M. Russell introduces jottings from the diary of Miss Grace Lowman.

(Photo: A. S. Clement)

A canoe on the River Congo at Bopoto.



The church building at Tondo.

(Photo: A. S. Clement)

propeller. At 8 a.m. we arrived at the beginning of Irebu, a big village at the entrance of Lake Tumba and on the Congo River. We stopped at the first place where there was a big market being held. The Pastor who was with me said: 'We shall have a service here, and you will take it.' He called all the people who said they would like a service; they gathered round and it was good.

The roofless church

We got back into the canoe and went on along the shore until we came to the Army Camp Headquarters, went and said 'Hello' to the Commandant, who is a Christian, left there later and went right down to the other end of the village, which is really on the river and away from the Lake entrance. There is a very old church there, brick-built but now without a roof as the 'tins' were blown off in a gale and ruined. They are planning to put on a

grass roof. The service in the shadow of the wall was nearly over and I was asked to add a few words.

The second soaking

Then I had something to eat, cold chicken, fried the day before, with bread and then a banana. We set off down river; the wind came up again, and again we got soaked from the waves—but it was just as well we went when we did because a storm came on and the rain poured down. We reached Ngombe where I was to get the river boat that night for Bolobo and we just made the teacher's house when the rain fell down! I got a bit dry by the fire, changed my dress, and at 4 p.m., when the rain stopped, they beat the drum and I was to take a Communion Service. There were ten people there, but it was very good in that little mud chapel.

I had two hard-boiled eggs

and some bread and two cups of tea at about 6 p.m., filled my two flasks with boiling water, packed everything ready and then we sat around the fire and talked. At 9 p.m. the boat shone its light so we all trooped down the steep bank, with all the goods and three paddles. They paddled slowly at the side of the steamer and it made to pull into the shore. Suddenly the captain started up his engines again, and shouted that he was off to Kinshasa! The three men who were paddling me paddled 'all out', and, while the boat was still going, pulled alongside. The two others held on to the steamer and the Pastor took me round the waist and heaved me up on to the deck, throwing my things after me! The maître d'hôtel held up his hand and said 'no cabin'—so I suggested that a chair would do since it was only for one night. When he saw that I was not going to be awkward, he called his henchman and they got a mattress which they put on the floor in the dining room, with a sheet on top. By this time it was 11 p.m. and, as I had been on the go since 4 a.m., I thought that 'many happy returns' was not the thing I needed saying to me. I lay down, but did not sleep as I had to be up at Lukolela to hand over some letters. This was at 1.30 a.m. I reached Bolobo at mid-day Monday. Now I am trying to get all the preparations made for the United Women's Conference to be held shortly here at Bolobo."

I will get back somehow

Following this Conference, Miss Lowman arranged to take a one week's school at Tshumbiri. The log continues:

"It has been a good school, 23 women and 6 men, and all

very keen, questions galore and a very good spirit. We have learned two hymns, read the Epistle of James, had talks on prayer, and my series which I do everywhere on 'the Church'. Now I am beginning to pack up. At the moment at Bolobo we have no African chauffeur, and for one of the men missionaries to come for me would mean a whole day away from the hospital, the Bible School or the building programme, so I have said that I will get back somehow. My first effort is to be to-night. There is a steamer due at about 2 or 3 a.m. The men here have a big canoe and are willing to paddle me out; then somehow they will get me up on to the steamer."

Before the steamer arrived, Miss Lowman had the opportunity of a 'lift' in a motor boat

making for Bolobo.

"At first, all I had to sit on was a tin trunk, with no room to stretch my legs. But I found my bed bag in the dark and got out a cushion. The moon came up and was really beautiful. We left at 11 p.m. Finally we pulled in to Bolobo beach at 5 a.m. It was not a bad trip; not cold, and no mosquitoes."

Who will go?

In journeyings oft—for the sake of the Gospel! Miss Lowman is due to return home this year. Will there be another ready and eager to carry on this priority ministry of teaching, strengthening and encouraging the Congo Church? May their urgent requests and pleas not go unanswered.

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BEAUTY AFTER BURNING

Dr. Joan Pears reports from Berhampur

In November, 1966, three church buildings were burnt in Berhampur, Orissa. It happened in the pre-election days, when there was an outbreak of demonstrations and general lawlessness by students and others. Law abiding citizens were shocked and ashamed, and the Government very soon sanctioned generous grants for the restoration of the buildings. The Anglican Church was restored last year and the rededication took place on the first Sunday after Easter. Work is still in progress on the Roman Catholic Church.

The Baptist Church had to be entirely demolished and has now been rebuilt in a new style, larger than the original and well suited to the growing congregation. The Government grant would have been sufficient for a small building, in the old style. Generous donations from many friends have made possible the enlarged modern building.

After the damaged Baptist Church was demolished, the church bell was hung from the branch of a tree in the compound, while services carried on in a temporary thatch shelter. On the last Sunday in October a cyclone hit Berhampur and, along with much other damage in the town and district, the thatch shelter began to fall to pieces and the bell fell down from the tree. This, to-



(Photo: J. Pears)

The new church building alongside the temporary thatch shelter.

gether with the approach of Christmas, was a great stimulus to finish the new building, and the contractor, with whom all are most pleased, went ahead with a will to finish the woodwork and decorating. There remains a little more painting and electrical work to be done, and some Rs.10,000 has yet to be raised to pay the final bills.

Sunday, 22nd December, 1968, was the great day. A congregation of about four hundred gathered at 9 o'clock in the morning, and it was good to hear the bell ring out and to look up at the fine new spire, which stands high with the cross on top, a landmark now, in the town.

Worship was conducted from the porch, the roof of which projects fourteen feet beyond the supporting pillars. One of the church members, Mr. David Mohanty, an engineer, was responsible for making this feat of reinforced concrete work possible. Led by the Pastor, the Rev. Samson Behers, and the Rev. Dr. Benjamin Pradhan, the congregation walked in procession around the new building, singing hymns. Dr. Pradhan then unlocked the door and all went in to fill the

church and to continue the worship. It was good to find that, after so much thought had been given to the subject, the acoustics were, in fact, very satisfactory.

All are grateful to God that this fine new building has been possible. The note of gratitude and praise was taken up by the special speakers, who all then went on to expound and exhort concerning the true nature of the Church. The Rev. Subodh Sahu and Dr. Pradhan spoke in the morning, and at the regular afternoon service Mr. Samuel Das preached. Every speaker emphasized that it is the people who make up the Living Church. "Do you not know that you are God's Temple and that God's Spirit dwells in you?" "Like living stones, be yourselves built into a spiritual house, to be a holy priesthood." The structure of wood and stone is temporary and we look forward to the consummation of history, when all acknowledge Jesus Christ as Lord, and church buildings will be no longer necessary. "And I saw no temple in the city, for its temple is the Lord God the Almighty and the Lamb."

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The Secretaries acknowledge with grateful thanks the following gifts sent anonymously or without address.

General: Anon., £5; Anon., £3 3s.; Anon., £1 18s. 6d.; Anon., £1; Anon., £1; Anon. (in memory of Ian), £3; Anon. (Refugee Work), £10; Anon., £10; Anon., £2; Anon., £1; Anon., 10s.; Anon. (in memory of the Rev. E. Holmes), £1; Anon., £1; Anon., £6 10s.

Medical: Mrs. C. Poole (in memory of Mr. R. L. Poole, Crewe), £11; M.M.F. (in loving memory of Margaret, Dec. 7th, 1947), £3.

Gift Week: Anon., £4; Anon., £5.

Legacies

December		£	s.	d.
2	Miss M. Mackie, Edinburgh	1,347	15	6
4	Mrs. Oldham, Leicester	10	0	0
5	Miss S. G. Saward, Felixstowe	100	0	0
5	Mrs. A. Atherton, Cornwall	500	0	0
6	Mr. J. O. Butterfield, Georgetown	950	0	0
6	Mr. B. G. Smith	100	0	0
9	Mrs. E. P. Webster	561	0	8
9	Mr. A. P. Frayne, Barnstaple	50	0	0
10	Mrs. W. J. Humphry, St. Leonards-on-Sea (Medical Work)	200	0	0
13	Mr. J. W. Balmford, Harrow	1,911	11	6
13	Mrs. E. Balmford, Harrow	999	2	0
17	Miss J. P. Dainty, Enfield	920	9	6
23	Mrs. B. Nicol, Stroud (Medical Work)	200	0	0
23	Mr. A. T. Walker, Watford	100	0	0
23	Mrs. S. Barrs	336	6	6

MISSIONARY RECORD

Arrivals

3 December. Miss D. Humphreys from Palwal, India.

Departures

27 December. Rev. L. H. Moore for Kinshasa, Congo Republic. Miss J. M. Comber for I.M.E., Kimpese, Congo Republic.
29 December. Miss S. C. Finch for Salamatpur, India.

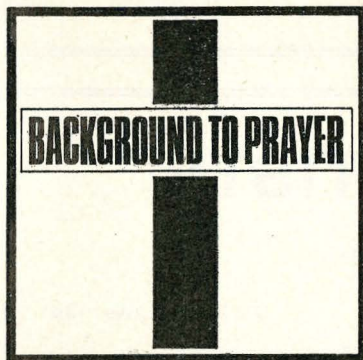
Births

9 December. To Rev. A. T. and Mrs. MacNeill, of Bolobo, Congo Republic, a son, Malcolm Donald, at Bolobo.
24 December. To Mr. and Mrs. J. Mellor, accepted candidates of the Society at present doing language study in Brussels, a son, Robert, at Holywell, Flintshire.

Death

1 January. Mrs. Lilian Gwendoline Pugh, aged 83, widow of the late Rev. C. E. Pugh, at the Green Haven Elderly People's Home, Ealing. (Congo Mission, 1912-1944.)

Pray that the news of all that is being attempted and accomplished which is sent out from Mission House, will reach every member of our churches and congregations. Pray that at an early age children will catch something of the spirit of missionary work.



(Based on the Prayer Calendar)

The work overseas and at home is joined in our thoughts and prayers during March.

For so long, Kisangani has been co-joined with political unrest and tragedy, but these past months have seen a more settled situation.

The Université Libre du Congo

completed a full academic year without interruption for the first time in its chequered history, and there are hopes that at the end of the current academic year there will be the first graduates from the Theological Faculty. There is an urgent request for the B.M.S. to appoint a member to this Faculty.

The secondary school continues to serve a large area and is the only Protestant school in a radius of about 100 miles providing schooling for the final four years. Many children have no hope of obtaining education, and those who are admitted are in very large, overcrowded classes, and the teachers work short-staffed and lacking necessary materials.

As we give God thanks for our colleges and those who serve in them, so we pray that those in training will be given a wider vision and the spirit of adventure for new life and work overseas as well as in this country.

THE BAPTIST MISSIONARY SOCIETY (FOUNDED 1792), 93 GLOUCESTER PLACE, LONDON, W1H 4AA.

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General Home Secretary:

Rev. A. S. Clement, B.A., B.D.

General Overseas Secretary:

Rev. E. G. T. Madge, B.A., B.D.

Contributions, donations or inquiries should be addressed to the General Home Secretary.

**The world's poor need the
B.M.S.**

**The
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Information from Rev. A. S. Clement, B.M.S., 93 Gloucester Place, London, W1H 4AA

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missionary herald

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the Baptist
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Society.



APRIL 1969 6^D

The fruits of the Church



(Photo: C. A. Couldridge)

Mama Louise preaching in the Thysville Church.

Mama Louise tells her story to Rhoda Couldridge, of Kimpese, Congo

TO my friends I say, "Be patient in time of trouble."

One day when I was in Kinshasa I went into the House of God. There I gave my life to the Lord Jesus Christ. I bought a Bible and a hymn book, then I returned to my village of Mbamba. My heart was quaking with fear, but I was deter-

mined to tell the elders of my village that I had decided to follow Jesus. When I came to the elders I knelt before them and said,

"I have come to you because I want to follow the Lord Jesus Christ. I want to serve Him, for He is my Saviour."

Then the elders said, "We are glad of this, and we also want to know the way of your God, so that we too might be saved.

You say that we are as sheep without a shepherd and that your God is the Good Shepherd. You shall lead us to the Good Shepherd, and you will be like a shepherd to us."

In my childhood I did not go to school but as I grew up there was a missionary teacher at Thysville called Mr. Jennings. From him I learned a little, which I soon forgot. When I became a shepherd I was sorry that I could not read. I was not ready to become a shepherd. I could not read the things which I knew were in the Bible. My heart was full of fear, my thoughts were troubled.

The missionaries who were at Thysville then were the Rev. and Mrs. Austin. I told Mrs. Austin that I wished to follow the Lord Jesus. Mr. Austin wrote my name in the inquirers' book and sent me to Voka André, the teacher at the village of Mbamba Ntemo. I attended his classes for three years, then I was chosen to be baptized.

On 13 December, 1940, I was married in Christian marriage to André Nkala, and on the 19th of the same month I was baptized. I was very happy and ready to serve my Saviour. As I considered how I could do something for my Lord, I decided to go into Thysville. There I said to the missionaries, the Rev. and Mrs. Casebow, "I have come to you, please teach me to read". They were glad to help me, and every Wednesday and Thursday of each week I walked into Thysville in order to learn to read, and gain more understanding of the things of God. I did this for two years, then I began to teach some of the older people and show them the things which were in the book of God. I saw that many

were seeking to follow in the way of Christ.

We built a House of God, made with burnt bricks and roof of corrugated iron sheets. I started a class for inquirers. In the beginning we had only a few church members, but there were forty people wanting to know more about the Lord Jesus.

Then trouble came to our village.

A relative of mine named Kitwadi Joseph had been serving in the Army in a place up river, far away from our tribe. When he heard that I was teaching about Jesus Christ, he was very angry. One day he came to me and said, "This is an order, you must not teach about Jesus. We do not want this God as our God. You must not teach the children. If you do, I will kill you. I will set fire to your house and you and your household will be burned to death." His anger was very great and I was afraid because, being a soldier, his heart was hard, and I knew that he meant to kill me.

I ran away from my work, and went to a village called Nsalu. There I stayed for two months, then Mr. Casebow sent for me. I returned to my village, and Mr. Casebow said to my relative, Kitwadi Joseph, "You are not to stop Mama Louise from teaching the things of God." So Kitwadi left me alone. Then I prayed to God. I said, "My God in heaven, I give myself to You. I wish to serve You. Give me wisdom and strength that I may seek out the lost sheep."

Many of the villagers flocked into the church, men, women, young and old. They threw away their charms and fetishes. Their hearts were changed, and they brought out of their homes the things in which they had formerly trusted. In 1953 I pleaded for a school for teenage

girls. The church agreed and Mr. Couldridge helped to build a school on a hill-top in the area of Mbamba.

At that time the church of Simon Kimbangu, the prophet, became strong in Mbamba because of the preaching of his son, Diangienda. The people who followed the prophet came to me and begged me to become a pastor in their church. I refused, and my husband also refused to allow me to be associated with the church of Simon Kimbangu.

My brother cut me

This is what happened to us then. My brother, whose name is Malunda Antoine, became a follower of Diangienda. He was very fond of beer and was often drunk. He came to our house and tried to kill me. He said, "You must not preach the gospel of Jesus Christ." I told him, "I know of no other Saviour." Then he struck me. I was wounded in four places, first of all on my hand and across my fingers and again on my arm. Although my body was injured, they were not able to change my heart. I was weak from loss of blood, and had no more strength in my body. Some of the villagers hurried to tell Mr. and Mrs. Couldridge. They came at once and put bandages on me, then took me to hospital. The man who cut me was my own brother. He was put into prison for two months and had to pay a fine to the State. When I came out of hospital, I found that the followers of the prophet had built a church, but I would not enter into it. Then the followers accused me of being a witch. They said, "You are a sorcerer, you eat people, that is why your family do not love you, and seek to kill you".

I was afraid, but I returned to my work of teaching and

preaching. But the prophet followers had created a division in the church, and in our village now there were only a few who remained faithful to Jesus. There were many followers of the prophet. Diangienda, the son of the prophet, was leader of the new Kimbanguist Sect. They said the Church of Jesus Christ is a white man's church. All members of the Kimbanguist church had to work in their gardens, sell the produce, and give the money to Diangienda.

Some of the Christians in the Mbamba district urged me to go to the Bible School so that I could learn more of the Word of God and be better equipped to teach them. My husband was willing to allow me to do this. He said, "All my life I have been weak because of my asthma. God has not given us children of our own, but He has given us courage, and strengthened our faith so that we could care for His children. How could I refuse to let you do His work? You are the strong one in this family. I have no bodily strength, but I can be strong in prayer. In this way we will work as partners in God's service. "Truly, André was a good man, and our happiness was great."

Where will you go?

In September 1955 Mr. Couldridge arranged for me to go to the Bible School at Kibentele. After two years we finished the classes, and I returned to the people of Mbamba Ntemo. I left 653 church members and 400 followers in the whole area of Mbamba. When I came back I had eight teachers and some evangelists who were helping in the villages. I paid them each month from the church gifts.

One day the Belgian State Administrator came to my village. He said, "You are the

teacher in this place would you like me to have a school built in the village?" I asked my husband, and we both agreed, but we said, "We do not know whether the children will attend school or not because we have become as outcasts. My brother, the drunkard, has a lot of power over the people, and we do not wish to associate with him." Some of the people were glad about the school, and they helped to carry stones for the foundation. Now there is a nice school building not far from my house.

At the time of Independence I was on a tour of the area, and stayed at a village called Luzolo. There, a man called Kamona said to me, "You, who would not come into the prophet movement, where is your power now? All the Europeans have fled from the land. Your white man Couldridge has been captured by Kasavubu. It is our land now. As for you, where will you go?"

Then I gave him my answer. I said, "I, Mbidi Louise, I will pray to God for my white friends, that He will help them and we shall see each other again." This was my reply, but he only laughed and called me a fool. So I went away to the village of Nkengani. I continued to tell about my Lord and Saviour Jesus Christ in spite of many difficulties.

This is my story from my youth. I have shown you my troubles and my joys. My personal sorrows were many because God never gave us children of our own. My spiritual difficulties were many because I encountered much opposition.

All these things I put into the hands of God. I continue to serve Him with joy and zeal up to this day.

Footnote:

Louise's husband died in 1968. As is customary, his relatives claimed most of his posses-



(Photo: A. S. Clement)

A Congolese fisherman making a net.

LIGHTING UP UPOTO

Mr. J. H. Young, who volunteered for service in Congo, following his retirement, sends encouraging news of progress in the work of electrification at Upoto. Eight staff houses and the office are wired and waiting for main cable, the hole for the engine foundation is prepared, and a start has been made on the trenches. The generator, underground cable, and other items have all been delivered safely.

sions leaving Louise destitute. Bravely she carried on with her work, until malicious tongues suggested that she had caused her husband's death by giving him poison. For her own safety, Mama Louise was transferred to a different area, where she will serve the Lord who has helped her through so many difficulties.

HOW TO BUY A MOBILE DISPENSARY

Young people in the London area are being invited to take part in a **Carey Trek**, a sponsored walk round the sites in Northamptonshire connected with William Carey, the pioneer missionary of the B.M.S. This will take place on **19 April, 1969**, and through this effort it is hoped to raise £3,000. This will go towards a target of £7,000 set by the Baptist Youth Movement to provide a mobile dispensary for work in Brazil. Already £500 has been received towards this total of £7,000—a good start, but more effort will be needed to take this appeal to its conclusion.

Brazil is an expanding country, with great potential for the future. Yet even with a reasonable medical service of its own, people are suffering in that country because in so many cases they are too poor to afford the medical services provided. In the areas where B.M.S. missionaries work, in the interior, away from the flourishing cities of the east coast, the services are sparse and very often poorly equipped. Our missionaries see the need for nurses to go from this country to help in this situation. In a wonderful way we have been able to co-operate in the growth of the Church in Brazil. There is expansion and hopes for expansion on every hand. As we continue to take part in this adventure, not only do we offer the people of Brazil medical aid, but also the Good News of Jesus Christ. Our nurses will be missionaries, this, more than anything else, is what the world needs.

The Baptist Scout Guild "Scouter to Missionaries" Scheme

Any missionaries at present on furlough who would like to receive monthly copies of **The Scouter** magazine are asked to contact

Mr. E. C. Little,
Greenwoods,
Stock,
Ingatstone, Essex,

who would also like to hear from any Baptist Scouter who would be willing to send their copy of **The Scouter** to a missionary after they have read it.

The Caring Church

by

Joao Matwawana
(Congolesse Pastor)

WE give thanks to our God as everything here increases—the membership, the youth activities, evangelization in the villages around Kimpese, and the women's work in the church.

The church here is composed of staff members, student nurses, workmen and patients. Our worshipping community is international, the members coming from different countries—Canada, U.S.A., United Kingdom, Sweden, Norway, Holland, Angola and Congo. In our services we use four languages—Kikongo, Lingala, French and English. Also in this church we find a real spirit of a united church as we have people from different denominations—Methodist, Baptist, Congregational, Disciples of Christ, Evangelical Covenant Church, Mennonite, Presbyterian, and so on. People here are not limited by their background or traditions but are able to work together as Christians in whatever way or language most suitable, for the sake of our Lord. This year Congolesse and missionaries' children attend the same Sunday School although they are taught in their own languages in the smaller classes. They all join their parents for the first fifteen minutes of the morning service in the church. This is a wonder-



(Photo: D. H. M. Pearce)

Students leaving the church at the Institut Medical Evangélique, Kimpese, after morning prayers.

ful international body at I.M.E., Kimpese.

As the first African Chaplain in this hospital, at the beginning I found things a bit strange and naturally some of my colleagues wondered very much what I was trying to do. My answer is: As Chaplain, I want to place myself alongside people at all levels in the hospital. I want to create good relationships and to be of service to all who are in any kind of personal need. By being in the hospital, for example, I gain a deeper understanding of men and of medical work, and I try to see what Christianity has to say in everyday medical situations. I am like a sort of bridge, being used to interpret one group of people to another when otherwise there might be misunderstanding and distrust.

Yes, Christians working in the hospital have a very responsible part to play, and we are very thankful for the way in which so many faithful Christians are be-

ing used by God to bring Jesus Christ into the work-a-day world. In my own experience I understand now that most of the people here at I.M.E. realize that religion and medicine are not in conflict at all. All healing is of God. No man has ever healed another. All he has done is to co-operate with God either on the physical, psychological, psychical or spiritual level of man's personality.

We thank God that so many missionaries feel that they would like to associate themselves with this new phase in the life of the local church.

Our church is becoming a real caring church in many spheres of work in this institution. May I ask you to pray for us.

Cover Picture

The platform party at the opening of the Chandraghona Hospital on 21 December, 1968.

(Photo: J. R. Hulme)

AN HISTORIC CHURCH

During his Indian tour the Rev. E. G. T. Madge, General Overseas Secretary of the Society, preached the 150th Anniversary Sermon at the Lower Circular Road Baptist Church, Calcutta. Here is a brief account of the history of the church, prepared for the occasion.

* * *

Circular Road Baptist Church, as it was then called, was founded on a Tuesday evening, 10th October, 1818 in the Baptist Mission House, South Road, Intally, with a band of nine Christians, consisting of Eustace Carey, W. Yates, Mr. and Mrs. W. H. Pearce, Mr. and Mrs. J. Penney, W. Adams and Mrs. Ann Chaffin. Four out of the nine names are worth mentioning. Eustace Carey was the nephew of Dr. Carey. He was a gifted preacher and an indefatigable worker with true missionary zeal. Yates was an accomplished linguist who came out to engage in biblical translation and was a true successor to Dr. Carey in this field. Pearce was a printer from the famous Clarendon Press, Oxford. He founded the Baptist Mission Press which is next to us. Besides his exacting work at the press, he mastered Bengali, and wrote in that language many tracts and books. He loved to be with Christian Bengali brethren and often visited their homes in the city and villages. Penney was first sent out to India at the request of Dr. Marshman by the educationist Joseph Lancaster, in England, to take charge of the Benevolent Institution in Bow Bazar, where hundreds of poor children received instruction and sound education.

Rev. John Lawson was a man of versatile gifts who joined the Serampore missionaries in 1812 as an expert engraver to make the wooden blocks for printing Dr. Marshman's Chinese Bible. He was keenly interested in the preaching of the Gospel and so he was ordained to the ministry and first became co-pastor of the Lal Bazar Baptist Church along with Dr. Carey. On 25th October, 1819, he became the first pastor of the Circular Road Baptist Church. He held this post for six years. Rev. W. Yates became the second pastor of this church. Both of these were honorary pastors.

A new building

Soon after the founding of the church in 1818, the members began to think of a proper place of worship. The moving figures in this venture were Eustace Carey and Lawson. It was recorded that Eustace Carey untiringly went on his stubby horse from house to house with his notebook, raising funds for the chapel both from the British firms and friends. It is interesting to note that one, Babu Ram Mohan Roy (later Rajah) was one of those who gave contributions. Throughout its history the church, though independent, has always been closely associated with the Baptist Missionary Society. The key persons at the time of its founding and in later years were mainly

mission workers. Missionaries have been its pastors and have almost invariably formed part of the Diaconate. The church is deeply indebted to the Baptist Missionary Society for its unvaried sympathy and practical helpfulness. The new chapel was completed and the opening services took place on 20th March, 1821. That was a happy moment in the life of this church.

Though it began with nine members, by the end of the year it became twenty-nine and by the end of the first decade the membership rose to 117, of whom 59 were received by profession of faith and baptism by immersion.

The church then turned its mind to the task of building a house for its pastor. The present Manse was completed in 1831 and Rev. W. Yates was the first to occupy it. The church grew in numbers between 1830 to 1839 with the consequence that the chapel was found to be inadequate. Prayerfully and with enthusiasm, the members undertook to make more room in the chapel. They knocked off the dividing wall between the main hall and the lobby and added four more rows, thus adding about 64 additional seats. They also replaced the huge and clumsy-looking pillars by neat and narrow iron pillars. They also made alterations to the pulpit and the baptistry. Finally a veranda and portico, as we now see them, were added. By September 1840 the chapel, as we now see it, was ready for use.



(Photo: Gateway Films Ltd.)

The Lower Circular Road Baptist Church, Calcutta.

During the next half-century the church steadily grew, especially with regard to the work among children and young people, when they felt the need for a church hall. Under the leadership of Rev. R. M. Julian, with Mrs. Julian as the secretary and other ladies as members of the committee, they completed the present Julian Hall. The Hall was declared open by Lady Elliot early in December, 1894.

This brings to a close the story of the church in brick and mortar. We must, however, admit that brick and mortar show the spiritual condition of a church—its faith, and zeal and its love for the Lord. For Christian giving of a church and its members is one of the measuring rods of the spiritual condition of a church and its members.

Other churches were formed

Circular Road Baptist Church was a mother-church in three instances. In 1822 four of its members took leave of the mother-church and founded Colinga Baptist Church in Ripon Street. In 1826, six members were permitted to form the Howrah Baptist Church, and

finally, in 1828, five more members were given leave to found a Baptist Church in the 14th Regiment. This is one of the characteristics of a living church.

This church played a significant part in the ministry to the needy and the poor. Its liberality to the poor was constant and its gifts for the famine-stricken and the persecuted were sent as far as Denmark, Ireland, Scotland, and Cape of Good Hope. Widows and orphans of the Crimean war received help. During the American Civil War, Baptist missionaries in Assam and Burma were given substantial financial help which they needed so badly. From the very beginning the church members were evangelical and evangelistic in passion for soul-winning. One can read through the pages of its record of regular services on Sundays with Sunday School for children and adults. There were regular prayer meetings, Bible Study classes and Young People's Guild. The young people went out on hospital and house visitations. These were reported at their weekly meetings. Women had Dorcas Society and Prayer Circle once a month. The church supported a Bible

woman. For over two years the church supported and paid a Lutheran evangelist who later founded the Santal work in Bihar. In 1834 the members declared the Good Friday for humiliation, fasting and prayer. No wonder they expected great things from God and attempted great things for God.

The church celebrated its Centenary in 1918. They raised about Rs.5,000/- for renovating the church building and other purposes. The occasion was duly celebrated on 1st December of that year when the Rev. W. Carey of Barisal was the special preacher.

What of the future? Since 1947, the year of our political independence, the nature and composition of the church took a new turn. Many members had left already for the United Kingdom, Canada and Australia, and some are still hoping to leave. It is clear that the future of the church rests with those who remain here. Nationals must take the responsibility of the church, including the leadership. It means that we are called upon, in this our 150th year, to a sense of Christian stewardship and mission of the church.

One hundred and fifty years is a long time. We have received a rich spiritual legacy through the founders of this church and those who followed them. We render our praise and thanksgiving to the Lord, our God. We pay our homage to the founders and many faithful Christians. The promises and the power of God are ours according to our faith.

"Now unto him that is able to keep you from falling, and to present you faultless before the presence of His glory with exceeding joy, to the only wise God our Saviour, be glory and majesty, dominion and power, both now and forever. Amen."

THE HOME SECRETARY IN THE CONGO (3)

Pimu and Tondo

PIMU was further from Upoto than I imagined. First, the Congo had to be crossed. It is twelve miles wide at that point with a great island and other lesser islands in the middle. We made for Mongana, a port for the great plantation of Bosondjo from which, in the wet season, it is easier to reach Pimu by road. The journey across the river took two and a half hours, the canoe being rather overloaded for the power of the outboard motor. Two men were in charge of the canoe: one stood at the stern steering and attending to the motor, the other squatted in the prow munching *kwanga* and occasionally springing up to keep watch for shallows and for water hyacinth. Miss Ruth Murley, who had been at Upoto for the wedding, accompanied me. Miss Elizabeth Beasley-Murray, M. Polydor Yakusu and his wife, Serafin, and Pastor Mokili François went to Mongana for the ride and to visit the open market there.

At the landing-stage we were greeted by Rev. Russell Warden with his little daughter Sarah,

and Pastor Maurice Mondengo. After a courtesy call at the administrative building of the plantation, where I was introduced to the general manager and the accountant, we travelled on by Land-Rover over rough and waterlogged roads, arriving at Pimu some four hours later. The rain was torrential. The road was like a river. Those who had come to welcome us had to take refuge in their houses: the banners and flowers were quite dashed to the ground. After lunch, the rain having abated, we set out with Dr. Rachel Warden and Miss Ruth Murley as our guides, for the leprosy village—Njinga. There we met the teacher-evangelist and his wife, and were able to greet most of the residents. The plans they had made for a wel-

come were spoiled by the heavy rains, but they gathered and sang a song, to the accompaniment of drums and shakers.

Early next morning we went out to Boso Kwanga, a large village over a hundred miles away, passing through several smaller villages en route. At each of these we were greeted by the chiefs and by representatives of the church. At Boso Kwanga the people demonstrated their traditional tribal dances. With the chief and one of his elders as principal dancers, the men with plumed head-dresses and strips of banana leaves over their clothes, danced several dances, in them miming incidents and experiences from their tribal history—a combat between two groups, a combat between two persons, the hunting of a wild





The welcoming party at Boso Kwanga.

(Photo: A. S. Clement)

beast, and so on. Then the two men, similarly attired, danced.

On the evening of the same day there was a service of welcome at the Pimu church. With Russell Warden as interpreter, I spoke about the work of the Society, and then answered questions put to me by members of the congregation. Afterwards there was a reception for church leaders, with supper in the garden of the Wardens' home. Before leaving Pimu, I was conducted round the hospital, visiting the busy out-patients department, the wards for men and women, the administrative block, and the operating theatre. This was the hospital which had carried on without interruption through all the troubles which convulsed the Congo. The new block for the treatment of tuberculosis (provided by the proceeds of the Special Medical

Appeal) was completed and in use; and there was a new water-tower. Well-designed and comfortable houses had been erected, too, for Congolese senior members of the staff. Returning by way of the Bosondjo plantation, we paused at the main village, and at the chapel were greeted by evangelist and people. It was clear that here, as at Binga, there were great possibilities for evangelism and church work, and many opportunities to be seized.

The Central Council, which co-ordinates the work of the three Churches of Upper Congo, Middle River, and Lower River, met at Tondo, on the shores of Lake Tumba. I was invited to give the charge to the church at the induction service which was to be held on the Sunday, the first day of the Council's meetings. Several pastors from different

parts of the Congo were to be ordained. Alas! the plane which should have taken Pastor Koli and me from Lisala to Mbandaka on the Saturday was taken off the service. So we were a day late starting and twenty-five hours late arriving, having to fly by a longer route via Gemena. At Mbandaka we were met by a delightful Christian headmaster, who took us to his home on the outskirts of the town, where his wife had prepared a meal. Then followed the long journey by Land-Rover, most of it in darkness. My stay in Tondo was unexpectedly short, but much was crowded into it. The members of the Council kindly received me at one of its sessions and spoke to me of the urgent need for more missionaries in all parts of the Congo, and for help to pastors to enable them to have further study in Europe.

Pastor Pierre Ngandu, head of the station, showed me the hospital, then without missionary staff (Mary Hitchings returned two weeks later), where the Congolese nurses and medical assistants were maintaining a dispensary and a maternity ward. He introduced me to the headmaster of the new secondary school, who spoke to me of his hopes and plans for the new school buildings. Pastor Ngandu took me also to visit some of his older members in their homes. These were simple huts of mud walls and thatched roofs. At one end the old couple would be sitting near to the fire and the cooking-pots and the stores. At the other end were the grass mats on which they slept at night. There was no chimney, the wood-smoke escaping as best it could through the doorway or through cracks in the thatch. Before returning to Mbandaka we called at Bikoro to meet Pastor Daniel Momoko's wife and other members of the church and to visit their chapel.

**David
Doonan**

reports on

The Growing Church

EVER since the Rev. Arthur Elder, then living at Cianorte, began to visit the frontier town of **Umuarama** in 1957, there has been news telling of the growth of the Baptist community there. And a remarkable growth it has been. Let me remind you of the outstanding points.

The first Baptist family moved into the area of Umuarama about 1955, almost before there was anything of the present town to be seen. The family managed to obtain a house on the land of the recently formed sawmill. It was in this house that the roots of the Umuarama Baptist Church began to grow. The nearest Baptist Church being almost seventy miles away, this family worshipped in its own home every Sunday. The vast population movement which was coming to North-West Paraná from all over Brazil at that time brought other Baptists, so the Baptist group meeting in the home grew rapidly. Its growth was not due only to



Rev. D. W. Doonan in the pulpit of the new church at Umuarama, Brazil.

the arrival of other Baptists from elsewhere. Those who came did not satisfy themselves with worship on Sundays but engaged in evangelism amongst the population which was moving into the area, and, as a result, conversions took place. Men and women heard the message of Jesus Christ and His salvation from their fellow-Brazilians, and Arthur Elder was called from Cianorte to baptize the new converts and to organize the group into the Umuarama Baptist congregation, outstation of the Cianorte Church. That was in 1958.

Six churches in one

In October 1960 the Baptist community at Umuarama became the Umuarama Baptist Church. This new Church, in accordance with the custom of the organization of the new churches of the area, included not only those who met and worshipped at Umuarama each Sunday but those Baptists who lived in outlying areas distant from Umuarama, sometimes as much as seventy miles. So the new church, with about five outstations, began.

During its comparatively brief life the Umuarama Church has been responsible for the organization of seven daughter churches in the area. Today the church has some 300 members divided among seven congregations or outstations, not to mention numerous preaching points in rented buildings or in the homes of members in remote areas.

The policy of the Society in relation to churches in Brazil is that as soon as the community is numerically and financially strong enough it is encouraged to find its own Brazilian Pastor and the missionary moves on to another place.

The Rev. and Mrs. Brunton Scott served the Umuarama Church after the Elders from 1960 to 1964. At this time the town council insisted that the small wooden building should be replaced by a brick construction and so the Society agreed that we should serve the church until this project was completed.

During our four years in Umuarama a new building was erected and towards the end the church began looking for a Brazilian leader. Calls were given to two Pastors, but were turned down. It was only on the day of our farewell that news

came that a Brazilian Pastor who was coming to the town as headmaster of the Grammar School had agreed to accept the pastorate. We left, feeling that here was a case in which the Society had helped the formation and initial growth of a young church and had succeeded in handing it over to a Brazilian pastor. So B.M.S. responsibility for the church at Umuarama comes to an end—or does it?

They need us

We now hear that the church at Umuarama is without a pastor. The Brazilian headmaster/pastor has returned to the capital. How long will it be before this church can find a minister to lead and teach its three hundred members? There are churches in this area that have been looking for a pastor for years and cannot find one. The problem is lack of trained leadership.

And so the need of the mission field continues. Brazilian Baptists want our help in the Theological Colleges and Bible Institutes to train those who have heard the call to the ministry. They seek our assistance to pastor the churches that we have helped to form, and the hundreds of churches in Paraná and other states which have never received our help and which are growing rapidly, but without pastoral oversight.

They need our prayers

We cannot be unaware of the dangers involved in the rapid numerical growth of churches which have little or no regular teaching ministry. There are sincere men and women who, having heard the Gospel of

Jesus Christ, are eager to follow Him but who, having decided to follow, are subject to every wind of doctrine presented to them. We must ask if our efforts in evangelism alongside the Brazilian Christians and the present results are to be allowed to result in a Church which will not be able to face the problems which are bound to come, because in its infancy it was undernourished and deprived of leadership.

We need missionaries, and we need them now, to teach in the theological institutions, to pastor the churches, to help in lay training and to support the evangelistic fervour of the Brazilian Church.

Umuarama should have a Brazilian pastor but we may have to continue to help there and in many other churches until Brazilian pastors are trained and available.

Will you help, in the meantime, by praying for these churches, by giving so that missionaries may go, or by going to Brazil to help the churches there?

THE SHAREHOLDERS SCHEME ENCOURAGES THOUGHTFUL SUPPORT

Ask your Missionary Secretary for details or write to:

**General Home Secretary,
Baptist Missionary Society,
93 Gloucester Place,
London, W1H 4AA**

FIFTY-NINE YEARS' SERVICE

It was in 1910 that **Miss F. E. Hurley** was appointed missionary secretary for the Carey Baptist Church, Tondy, Glamorgan. Now, at 92, she feels it is time to pass her duties to another, and **Miss A. Richards**, who has been magazine distributor for many years, has become her successor.

THIS MISSIONARY HERALD

contains

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Does the Church in Brazil need us?

Last month the Rev. A. A. Boorne wrote of the Baptist Theological Seminary at Recife, where he is the B.M.S. member of staff. Now he provides further impressions and thoughts. Manuel is fictitious but typical of many.

IMAGINE yourself browsing in a library—a good theological library well-stocked with books in various languages and boasting the names of all the recognized theological “authorities”. You are brought gradually to your senses as the door swings, and you absent-mindedly sit back to watch the newcomer. He has not seen you yet; he is taken up with his own thoughts and carries in his hand a slip of paper. It must be a list of books, but you can see the perplexity which he feels as he pauses in front of successive shelves and puts back into their places the books which he lifts out to glance at. What use are they to him?

Manuel, to name the browser, suddenly catches sight of you and slumps into a nearby chair.

“What a beautiful library,” he says with perfect sincerity. “But what use is it to me?” Then, without waiting for your reply: “I learnt to write Portuguese only five years ago: to read a good book in my own language is difficult for me, how can I cope with English, French or German?”

What he says is true, of course, and you reflect on the

sad lack of theological literature in Portuguese.

“But Manuel” (jumping into his pause), “you only learnt to write five years ago.” He, taking the question as sufficient excuse, starts to unwind the story of his life. You listen, absorbed, for it is not a story you have ever heard before. He never knew his father, his mother cared little for him, so that when he was five she gave him away to another family. The new family soon let him know that he should work for his living so that when he was six he used to go out every day to the waste heap behind a fish-canning factory and there take out and straighten nails from the broken crates which the factory workers threw out. Then every Wednesday he would go to the local market and sell his “reconditioned” nails.

As you, listening to him, picture the tattered urchin on the factory waste heap, you wonder fleetingly how much he could have earned for each week’s work, but the story goes on: he asked to be taken into custody as a “ward”, he became the chattel of a cattle rancher who for years kept him working from four o’clock each morning until late each night without ever paying him a single centavo. He ran away in the end. “But then,” he went on, “I met a believer and I was converted to Christ. I felt myself to be called to the ministry and though many people ridiculed the idea I started to attend primary school at night and, well, here I am. When I think where I

might still have been! God has been very good to me.”

Manuel apologizes for having taken up so much of your time, and goes out, taking the one slender book in Portuguese which he has found.

That night as you wake to wave vainly at the mosquito buzzing in your ear, Manuel again comes to mind. You wipe the moisture off your face, and sniff at the faint scent of guava that comes in through the window. The wonder is, you tell yourself, not what they do not know or cannot do, but how much they do and how far they have come in the face of such tremendous disadvantages. They are like Christ himself, born in a stable but proof of the victory of God. Life is such a drama, such a deadly earnest drama. At times it is too much of an effort to see life like that. You remember the times when you wished you could be back in England; there it is so easy to forget that life is a drama.

Next morning you walk to the Seminary, following carefully that side of the street which offers most shade. You have been preparing over recent weeks, during the long summer vacation, making notes in Portuguese from English text books. In some lectures you anticipate having to use notes in English, translating as you go (which is sometimes a confusing procedure). You are responsible for teaching Exegesis, Introduction to the New Testament and for a general course on Biblical Introduction. As you pass under the



The library at the Baptist Theological Seminary, Recife, Brazil.

mango trees in the Seminary grounds you wonder why you, rather than a Brazilian teacher, should be doing this. The answer is not always easy to give. The question provokes you to an inner debate.

The Brazilian churches are evangelistically and devotionally very active. Is that not enough?

For the present—yes, perhaps, but what of tomorrow?

“Watchman, what of the night?” Baptist churches are subject to all sorts of pressures: Roman Catholic, Pentecostal, Spiritualist, as well as the drift to common-or-garden worldliness. Their leadership needs to be enlightened to keep them true to the New Testament. Their preaching must be based on what the Bible says rather than on what they think it says. They must know what they believe. For individuals devotion to Christ may guarantee them their salvation but of responsible pastors of Christ’s flock the Lord expects a devotion which is true, and therefore enlightened and far-seeing.

Do you suppose, you poor idiot, the tempter chides, that you are the one to guide the Church of God?! Have you forgotten your sins? (Remembrance of sin is sometimes tantamount to evasion of re-

sponsibility! But then your conscience retorts). God has ordained that history shall be shaped by the obedience of individuals, apart from Jesus himself all of them sinners!

This is the conviction, you suppose, which is the basis of all missionary work. You are where you are, God alone knows why, but He has put you here and when we see finally Him whom we pierced we shall see that Grace always acts true. Why you rather than someone else? Heaven knows! All you can say is that Christ sent you.

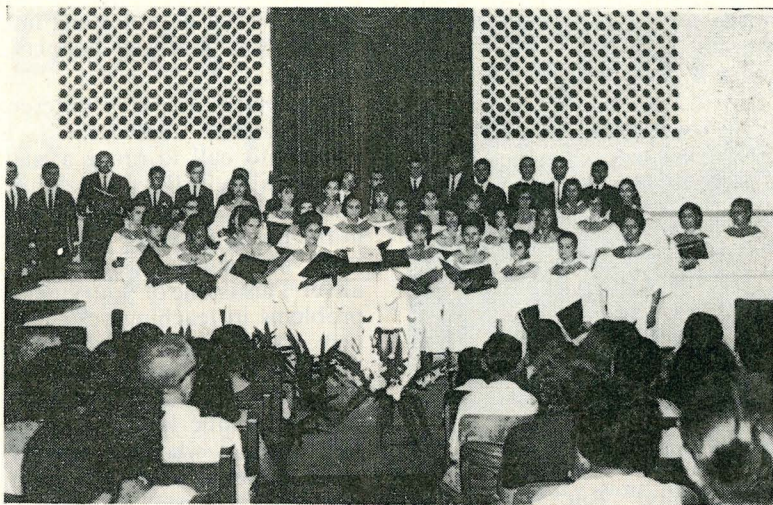
To be a missionary is to face these problems of conscience perpetually. No one who has the audacity to put his faith in the crucified carpenter can ever altogether avoid them.

As you suck at the refrigerated water fountain and ease your jacket away from your sodden shirt your thoughts turn to the class you are about to teach. As you begin your lesson here any illusions you may have had as to the right a teacher has to be respected are likely to be rudely shattered. Your class, despite your attempt at controlling it, tends to become a debating group and, especially when you teach something like Exegesis, you find that you rarely get by without being

dragged, even if protesting, into the wayside bogs of dogmatic theology.

The pupils are very different from English theologists. It is difficult to call to order a man who is about 60 years of age, shall we say, and who has been in the pastorate more years than you, his teacher, have been alive! This is one of your biggest problems in teaching your class here. You find yourself confronted, in the same class and ostensibly to do a course at the same academic level, by people like Manuel who can scarcely write legibly, who are young and inexperienced, and also by older men of many years experience in the ministry or of superior academic qualifications who have well-seasoned convictions. This makes for academic chaos, and when perplexed by such situations you recall, gratefully, the conclusion you reached after hearing Manuel’s story.

Apart from such academic differences you see before you in your class other sorts of variety too. You will be struck by the characteristic Brazilian mixture of racial types, from Scandinavian blond to African negroid. Here is a black face with European features, there a lighter face with negroid features, there again a white face with amerindian cheek bones. In the front row there is a Japanese and in that corner a German. You come to forget that to some people race somehow seems to be rather important; nationality matters little, and race even less. Here the Church of Christ has become as universal as its Creator intended. The matron and the maid are also very much in evidence. Some of your pupils are mothers several times over and occasionally you note the absence of one of the ladies announcing the expected arrival of one more Brazilian.



The Symphonic Choral Group, Baptist Theological Seminary, Recife, Brazil.

What a wonderful human interest this adds to the normal academic pursuits of Seminary life! Then, reflections put to flight, you launch into your lecture.

After the lecture you wander into the staff room for the coffee/coca-cola break. The teachers who greet you are as mixed as are your pupils. In age they range from middle thirties to somewhere in the sixties—men and women, Americans, Brazilians, a Portuguese—and you, an Englishman. But today, you recall, surprised, that it is weeks since you even thought of yourself as English. No one has held it against you, no one has complimented you on it, nor have you inwardly despised anyone else for not being English! You even feel grateful that God has brought you to the point of feeling, quite naturally, that to be English is really not more important than to be Brazilian (or anything else for that matter). What matters is to be alive as a person and, above that still, to be a person who is not afraid to be alive in God!

For Sunday you have accepted an invitation to preach in an in-

terior town in the state of Pernambuco. That morning on the bus that is taking you out from Recife the student pastor tells you about his church—the one you are on your way to visit. The congregation is small, he tells you, despite the fact that the church has been there for years. It has had a “chequered career” and is still beset by problems. Many members work in shops which open at the times of the Sunday services—because Sunday is the local market day. The church is overshadowed by a Pentecostal church which began as a splinter-group of the Baptists but which has now far outstripped them. The church has been for years without proper pastoral oversight.

As you step off the bus in the little town’s main street you look around you. Through the milling market crowd you make your way along the street towards the chapel. It is a small white building, just like a house among other houses. There is a river behind the church buildings, though you are greatly surprised to be told that it is a river. There is no water in it, it is just a long rocky depression which wanders from one horizon

to the other between round brown hills. Yes, they tell you, it is a river. When the rain starts falling then the river comes.

The world is a rocky bed, you think, arid and lifeless—but waiting, yes waiting, for it is a rocky bed, though at present empty, which is shaped for a purpose. The world awaits the rain of God, the rain of the preaching of the Gospel which heralds the coming Kingdom of God. With the rain the flood will surely come; this “wilderness shall blossom as a rose”.

Thank you, Lord, for dying; thank you for calling me to die with you.

Yes, this is what you do; you think; this is why you are here—that the river may come—that the wilderness may blossom. . . .

Then you preach.

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BACKGROUND TO PRAYER

(Based on the Prayer Calendar)

THE "Wants" department have sent eight tea-chests to hospitals in India and $7\frac{1}{2}$ tons of clothing and blankets to Congo during the last twelve months. The need for such assistance still exists.

The Doctors' Missionary Fellowship has a membership of 450, and about 300 nurses receive the periodic Nurses' News Scheme Letter. The members of these two fellowships obtain the detailed knowledge of the medical work of the Society.

Mama Louise (see page 50) shares in the work of the Lower River district, which we remember this month. The witness of the Church continues faithfully, and it is felt that the Kimbanguist movement has lost some of its strength. A replacement will be required as principal of the Bible School when Mr. Appleby comes on furlough, and more teachers are required for Ngombe Lutete, and so that we may increase our personnel at E.P.I., Kimpese. Mr. and Mrs. Mellor are completing studies in Belgium and expect to sail for the Congo in July, with Tondo as their destination. There is still the need for a poultry specialist for Kimpese.

The work of CEDECO grows and more of the surrounding villages are benefiting from improved agricultural knowledge and methods.

The pastoral ministry of the Rev. C. A. and Mrs. Couldridge is similarly extending.

To all our prayers for this area we add our prayers for a growing response to the call for missionaries to serve in the whole of our Congo field.

ACKNOWLEDGMENTS

The Secretaries acknowledge with grateful thanks the following gifts sent anonymously or without address.

General: Anon., 10s.; Anon., £20; Anon., £2; Anon., £2 10s.; Anon., £5; Anon. (work in Congo), £8; Anon., £1; Anon., £5; "W.J.B.", Rushden, £6; Anon., £5; Anon. (Missionary children's Holiday Fund), £1; Anon., £10; Anon. (in memory of Mrs. Pugh), £1; "NEMO" £34; Anon., £3 3s.; Anon.,

£10; Anon., 6s.; Anon. (Agri work), £5; Anon., £3; Anon., £2; Anon., £5; Anon., £5.

Widows & Orphans: Anon., £3 3s.; 10s.

Relief Fund: Anon. (for children in desperate need), £10; Anon., £10; Anon., £7; Anon., £1.

Gift Week: Anon., £2.

		Legacies		£	s.	d.
December						
16	Mr. S. Tucker, Weston-super-Mare	..	..	622	13	11
16	Mrs. L. J. Veale, Bournemouth	..	..	55	4	0
	(half to General Fund, half to Medical Work)					
19	Mrs. E. H. Pook, Finchley	..	..	850	0	0
23	Miss M. V. Leeke, Cambridge	..	..	10	0	0
30	Mrs. M. Weir, Bute	..	..	116	6	8
31	Mrs. A. Atherton, Cornwall	..	..	200	0	0
31	Mrs. D. M. Matthews, Bristol	..	..	100	0	0
31	Miss D. M. Little, Sanderstead	..	..	500	0	0
January						
3	Miss L. Wake, Co. Durham	..	..	1,075	15	6
6	Mrs. S. K. Burnett, Bournemouth	..	..	250	0	0
10	Mr. V. A. Mathew, Peterborough	..	..	150	0	0
	(General £50, Women's £50, Medical £50)					
13	Mr. A. West, Henley-on-Thames	..	..	870	14	5
14	Mr. R. Dyball, Worthing	..	..	100	0	0
16	Miss W. L. Gillett, Bristol (Medical)	..	..	10	0	0
21	Dr. F. W. Price	..	..	3,000	0	0
23	Mrs. E. H. Atkin, Buckminster	..	..	500	0	0
24	Miss E. E. Carter, Leicester	..	..	100	0	0
27	Rev. F. E. Thomas, Worthing	..	..	100	0	0
February						
4	Mr. R. Nutter, Barnoldswick	..	..	500	0	0

MISSIONARY RECORD

Arrivals

- 8 January. Rev. G. and Mrs. Price and family from Kasauli, India.
24 January. Dr. R. P. Shields from Nsona Mpangu, Congo Republic.

Departures

- 3 January. Miss P. M. Helyar for Bhubaneswar, India.
5 January. Rev. W. C. and Mrs. Bell for Trinidad.
7 January. Miss O. M. Rowett for Balurghat, India.
10 January. Miss I. V. Wright for Udayagiri, India.
22 January. Miss M. M. Johnstone for Chittagong, East Pakistan.
28 January. Miss E. A. Dawson, from Brussels, to Upoto, Congo Republic.

- 8 February. Mrs. S. Mudd and two daughters for Barisal, East Pakistan.

Death

- 5 February. Mrs. Leonora Young, wife of the Rev. George A. Young, aged 71, in the Stirling Royal Infirmary. (China Mission, 1923-51; Home Ministry, 1952-68)

Marriage

- 18 December. Dr. Hugh C. Mulholland to Miss H. E. Sandra Hedgcock in Belfast. Dr. and Mrs. Mulholland are probationer missionaries of the Society designated to Ludhiana, India.

THE BAPTIST MISSIONARY SOCIETY (FOUNDED 1792), 93 GLOUCESTER PLACE, LONDON, W1H 4AA.

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Contributions, donations or inquiries should be addressed to the General Home Secretary.

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ANNUAL BAPTIST ASSEMBLY 1969

Programme of B.M.S. Meetings

Saturday, 26th April

7.30 p.m. UNITED YOUTH RALLY, Westminster Central Hall, Storey's Gate, S.W.1.

Theme: "Nightmare or Vision".

Admission by special ticket only (price 3/-d.). Apply to the Young People's Department, Baptist Missionary Society, 93/97 Gloucester Place, London, W1H 4AA.

4.45 p.m. MEDICAL TEA AND MEETING, Westminster Chapel.

Speakers: Miss M. I. Painter, S.R.N., S.C.M., P.H.N., Berhampur, India. Dr. R. P. Shields, M.B., B.S., M.R.C.S., L.R.C.P., D.T.M. & H., San Salvador, Angola. Congo Refugee Work.

(Tickets 2/6d. from the Medical Department, 93/97 Gloucester Place, London, W1H 4AA.)

Monday, 28th April

11.00 a.m. INTRODUCTORY PRAYER MEETING, Bloomsbury Central Baptist Church.

Rev. G. Cumming, B.D., of Eastbourne, will preside and deliver the address.

Wednesday, 30th April

11.15 a.m. ANNUAL MISSIONARY SERVICE, Westminster Chapel.

Preacher: Rev. Dr. Murdo E. Macdonald, Professor in Practical Theology at Glasgow University.

1.00 p.m. BAPTIST MEN'S MOVEMENT LUNCHEON, Bloomsbury Friendship Centre.

Speaker: Philip S. Henman, M.Inst.T. (Tickets 10/-d. each, from B.M.M. H.Q.).

4.30 p.m. Meeting of Elected Members of the Committee, Westminster Chapel.

6.30 p.m. ANNUAL PUBLIC MEETING, Westminster Chapel.

Chairman: Mr. C. H. King, F.C.A., F.R.G.S.

Speakers: Miss J. F. McCullough, Bolobo, Congo Republic. Rev. D. F. Hudson, M.A., India.

Valediction of Missionaries for Overseas.

Tuesday, 29th April

1.30 p.m. WOMEN'S ANNUAL MEETING, Westminster Chapel.

Chairman: Mrs. P. H. Jacob, of Stanford-le-Hope, Essex.

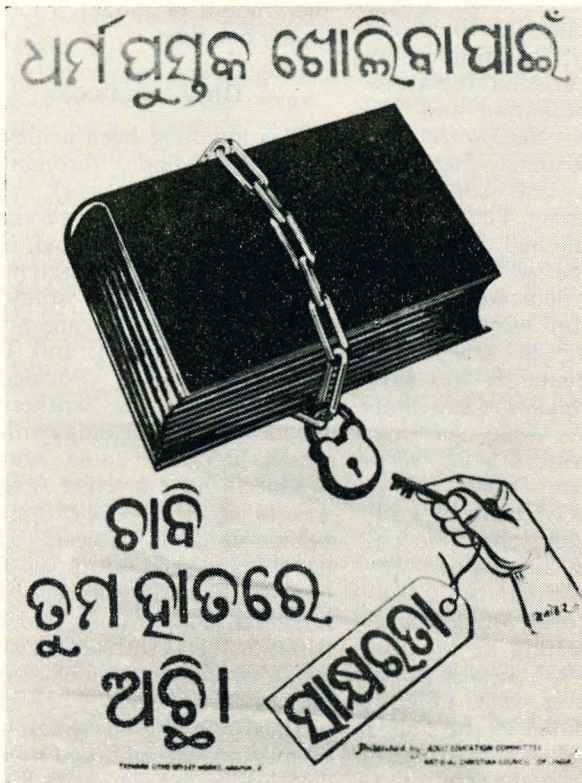
Speaker: Miss S. M. Le Quesne, Dacca, East Pakistan.

At 12.15 p.m., in the Junior Hall, Westminster Chapel, Luncheon (Tickets 6/-d. from the Women's Department, 93/97 Gloucester Place, London, W1H 4AA.)

2.45 p.m. ANNUAL MEMBERS' MEETING, Westminster Chapel.

missionary herald

The monthly
magazine of
the Baptist
Missionary
Society.



THE writing on this poster, used in a literacy drive is in Oriya, the language of twenty million people.

It says "*The key to unlock the Bible is in your hand*" and the word on the label is "*Literacy*".

Fifteen thousand of these posters, in many Indian languages, were used. The challenge is needed, for the total number of illiterates in India is rising. In 1951 there were **298** million; in 1961, **334** million; in 1966, **354** million, and it is estimated that there will be **365** million in 1971.

Half the world is hungry and almost the same half is illiterate. These people have the most sickness, the lowest incomes, the least food and the least hygienic surroundings.

These are the people our missionaries serve, and it is their service your prayers and gifts support.

MAY 1969 6^D

The Written Word

An article prepared by

John H. E. Pearse

(Conference of British Missionary Societies)
(B.M.S. 1934-1951)

ONE of the most-used words today, and one so often misused, is the word communication. Yet it is at the heart of all our work, whatever form it takes. "Communication is contact between men, by way of language" and "of all the instruments of communication, words are the most flexible, the most subtle and varied".

We sometimes forget that the first missionary society in this country was the S.P.C.K., which was formed almost a century before the societies whose names are household words today and was concerned wholly with the "words" of Christian literature. Early among the "modern" societies was the Religious Tract Society, to be known much later as the United Society for Christian Literature. From the first, therefore, the Church was concerned about communicating the printed word, and these two societies have always realized that the provision of literature must be an integral part of the missionary task.

The challenge of new readers

Why, then, has the literary aspect of mission been treated as a sort of Cinderella? Educational and medical services have always been seen as essential to

the missionary enterprise, and provision has been made for agriculture, building, and engineering; yet Christian literature has been almost forgotten.

It was not surprising, then, that in 1962 a group of experts in this field of Christian literature met together at Bielefeld, West Germany, "to consider the strategy of Christian literature and the co-ordination and development of the work of national Christian literature agencies". At last, something new was happening. The millions of new readers had become a challenge to the whole Church, for they were demanding reading material for which known resources were at that time wholly inadequate. It was this group at Bielefeld who saw that while Churches were showing interest in literature work, very little was being done. They therefore conceived the idea of a Christian Literature Fund on a world scale, and this was actually launched at the Commission on World Mission and Evangelism meeting at Mexico in December 1963. It was to be a fund of over one million pounds contributed by the countries of Europe, America, and the Commonwealth, and the raising of the British share of £200,000 became the responsibility of the Archbishop of York's Fund launched in 1964

as part of the "Feed the Minds" campaign.

After more than two centuries, Christian literature has ceased to be the Cinderella of mission outreach and is becoming a much more vital part of the Church's activity. Since it had no Rockefeller grant, as did the Theological Education Fund before it, the Christian Literature Fund has had to depend for its income on voluntary contributions raised in many countries. Its Committee of twenty, drawn from all over the world, meets annually and considers requests for help far exceeding the amount of money available at any one time.

Only two books

Has anything been achieved? Feed the Minds, through its Christian literature work in this country, and the world service of Christian Literature Fund, have a notable record of achievement. They have helped to stimulate and train local writers and artists in Uganda, Zambia, and Tanzania. They have provided a base for a new worker in Rhodesia or in Uganda, without which literature could not be produced, have assisted African writers in the publication of books on many subjects. They have found and equipped new managerial staff for creative and imaginative publishing and distribution of literature in South India, developed training centres for writers in India. They have planned new methods of organizing the production and distribution of Christian literature in Latin America. They have experimented in the production of new literature and in distribution by street vendors in

India. They have published books in French-speaking parts of Africa, set up a distribution centre in Japan, and central purchasing depots in Iran and Malawi. They have equipped new bookshops in Kenya and Ghana, acquired a fleet of book-vans and mobile bookshops for Africa, Asia, and South America. They have provided a new bookshop and a centre for training in bookselling in Madras, rehoused and modernized printing plant for more effective production in Bangalore, and assisted worthwhile projects in Korea, Indonesia, East Pakistan and Burma. And these are only a few of the achievements of the past few years.

A variety of countries and a varied programme, but all to one end—that books may be published. But what sort of books? Devotional and religious books, of course, for the clergy and the laity, together with simple commentaries and prayer books. “Do you know”, said a bishop from East Africa, “that many of my clergy have only two books?—a Bible or a Testament and a Prayer Book.” And they have not only to feed the minds of their people but nurture their own souls as well!

A living Word

But is that all we do? How much of your reading is what might strictly be called Christian literature? You read newspapers, magazines, novels, biographies, textbooks—so all these must be in our programme as we serve our brethren overseas. Yes, and hints on simple hygiene, an elementary guide to better agriculture, easily understood directions for digging a well and providing life-giving water. These all come into the task prescribed by Christian compassion. While once it was enough to produce a



An important centre for the production of Christian literature since 1818.

few books for the comparatively few people who could read them, today it is necessary to instruct people overseas in the whole process of publishing, starting from the inception of an idea, through writing, printing, production, to promotion and distribution techniques. Because there are newspapers and magazines published by Church bodies, there must also be trained and competent reporters, feature writers, editors, printers, and salesmen. So top priority is being given to centres where all this training can be given, both by the Christian Literature Fund and by Feed the Minds through its Joint Action for Christian Literature Overseas.

Words are our business, communication through the printed word, but our words must communicate a living Word, and a living Lord. The words of Christian literature must be, and are, words which establish a meaningful dialogue across the world through which the Incarnate Word can be known and can speak. To achieve this has always been and will continue to be the aim of our Christian Literature agencies, especially in these days of renewed opportunity.

Books Needed

12,500 books have been despatched to over 50 centres in Africa, India, Indonesia, Fiji, Spain, West Indies, Mauritius and Guyana.

This has been part of *Feed the Minds*, and all the work has been done in an Ealing Vicarage.

Now the scheme has expanded and the S.P.C.K. has made part of its warehouse available, and the books will be packed and despatched by their packing department.

Mrs. D. Tyrie will continue to sort and select the books that are given, work to which she has brought her expert and professional knowledge through the years.

The B.M.S. was represented on a small committee which discussed the project and those with suitable books are asked to send them direct to:

Feed the Minds Book Service,
S.P.C.K. Warehouse,
Holy Trinity Church,
Marylebone Road,
London, N.W.1.

Books are needed on all theological, devotional and religious subjects, and commentaries are in especially great demand. Whole libraries and smaller parcels of books are equally welcome.

The Written Word in India

Miss Lily Quay, who is a B.M.S. missionary serving with the National Christian Council of India as Secretary for Adult Education, supplies this story of literacy work in the Phulbani District of the Kond Hills of Orissa, where our Society works.

FIVE months before the photograph was taken, Bisi Abba could not read a word. No one in his village, in the Phulbani District of Orissa, India, could read. A new impetus was given to the people of the village when they heard the words of life read from the Word of God. They decided to follow Jesus as their Saviour and Lord, and they knew that in the Bible they would learn more about Him.

Then a young man named Pabitra (Holy) came to Bisi's village to start a Literacy campaign in the district. Bisi was one of those who joined the literacy class. He was a quick student and soon learned to read. Each evening he would hurry from his fields, wash the caked soil from hands and feet, swallow his meal of coarse rice, salt and onion, and go to the small mud-walled building that served as both school and church.

Three months passed, and Pabitra could stay no longer. He had to move on to another village where more people were eager to learn to read. The villagers in Bisi's village were desolate. Who would help them now? True, a few had finished the primer, but many had still a long struggle ahead before they would read with confidence.

One day Pabitra called a meeting of the village leaders and the members of the literacy class. "I must leave you," he said. "I shall come back once



Bisi Abba being tested by Miss Lily Quay for his literacy certificate.

a week; but the class must go on meeting every day. Who will be responsible for it in my absence?" He looked in Bisi's direction, and the elders also turned to him, for although Bisi was one of the youngest in the

class, he had already been chosen as a deacon of the new church, and he had outstripped the others in reading. He still had much to learn, but he also knew much to teach others.

When Pabitra asked, "Will

you be the teacher now, Bisi?" Bisi agreed.

Two months passed. The class continued, and more people came to learn. Among the new students was old Aja (Grandfather). At first he had been afraid to come, lest he fail in front of the younger men, but his desire to read drove him on, and Bisi was a sympathetic teacher.

Bisi himself was still learning. He had bought a Kui New Testament, for Kui was his mother tongue, but he wanted to read the full Bible, and this was available only in Oriya, the State language.

Friends rally round

Bisi had another great desire. It was to have his name on the "Preaching Plan" list, so that he could go to neighbouring villages where there were new Christians, and teach them from the Word of God. So Bisi struggled on, helped by Pabitro on his weekly visits.

Then came news that there was to be a Training Institute for voluntary literacy teachers. All who wanted to teach their neighbours to read were invited. Examinations were also to be held at the end of the Institute, for all those who had learned to read in the literacy classes. Those who passed the examination would receive a certificate.

Bisi decided that he must attend the Institute. But could he leave his field work and his family for eight days? Yes, he must go. His family and friends promised to help with the field work if he would go to be trained as a teacher.

Leaving instructions that his best pupils were to come to the examination at the end of the week, Bisi set out on his seven-mile walk to attend the Institute. Eighteen others joined him in



(Photo: L. Quy)

Bisi Abba's Literacy Class.

the class. Most of them were also new literates, as well as new or would-be teachers. Miss Lily Quy and Miss Joan Sargent (both B.M.S. missionaries) were conducting the training Institute.

Five days of instruction, practice, and handwork passed all too quickly.

An old man succeeds

The examination of new literates was to be held on the sixth day. From seven villages the candidates came, some walking five, seven or ten miles. From Bisi's village five came. One of them was old Aja. He beamed

with joy as he greeted Bisi, and he looked with pride at the posters and flashcards that his young teacher had made. Bisi asked, "Do you think you can pass the examination, Aja?"

"I'm going to try," said the old man. "I've been practising every day since you left."

The examination proceeded. There were many candidates. It grew late. Old Aja was one of the last to be called. The examination supervisor looked at the old man, gave a slight shake of his head and whispered to Miss Quy, "Don't spend too much time over the old man. I don't think he'll be able to manage it." The syllabus included the reading and explaining of selections from the Bible

in the Oriya language. The supervisor thought the old man would fail to pass this test.

But Aja did not fail! When asked if he could read and explain what he had read from the Bible, he declared he was ready to try. So the Oriya Bible was placed in his hands. The required text was pointed out to him, and slowly he read it, and explained it. He passed the test, and the next day no one was prouder of his literacy certificate than old Aja.

Today, a year later, Aja is still reading his Bible. And, with his example before them, four-



teen other men and women in his village have learned to read. Bisi Abba, their teacher, is now a volunteer preacher as well. This little congregation will soon be one hundred per cent literate.

Well done, Bisi! Well done, Aja! Of such men Jesus said, "Ye are the light of the world. Ye are the salt of the earth."

A triumphant Aja holding his newly presented literacy certificate.

China Reunion

Four ex-China missionaries were on deputation to Bourne-mouth recently. They were the Rev. H. W. and Mrs. Spillett, Dr. Handley Stockley, and Mr. R. H. P. Dart.

The Rev. E. S. Box, now minister of Broadstone Congregational Church, previously served in China, and another Bourne-mouth resident, Miss Dora Bent, had served in both China and Hong Kong.

Mr. Box married a former B.M.S. missionary, Miss Margaret McKinnon, at the same time that Mr. and Mrs. Spillett were married. Both couples were married at the Union Church, Peking, and then spent their honeymoon in the Western Hills.

In less congenial surroundings, Mr. and Mrs. Box had to face internment under the Japanese alongside Mr. Dart.

A China reunion at the Broadstone Manse gave opportunity to recall the China days and to catch up on the news of the twenty years that had passed since Baptists last met Congregationalists!



(Photo: Poole & Dorset Herald)

L. to R.: Dr. H. G. Stockley, Rev. H. W. Spillett, Rev. E. S. Cox, Mr. R. H. P. Dart. L. to R. (on settee): Miss Dora Bent, Mrs. Box, Mrs. Spillett.

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SCANDINAVIAN BAPTISTS AND THE CONGO

Reports from
European Baptist Press Service

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£292,400

KAARE LAUVENG, General Secretary of the Baptist Union of Norway, in a report from Oslo, said it will take about five million crowns (£292,400) to rebuild mission stations in Congo damaged or destroyed five years ago.

He made this statement during a two-month tour of Uélé province in the Democratic Republic of Congo, where Norwegian Baptists have carried on work since 1920. Lauveng said Norwegian Baptists must begin raising funds for reconstruction, even if all could not be raised immediately.

While in Congo, Lauveng visited the four principal mission stations and met with all missionary personnel. During rebellions in 1964, all missionaries had to leave

Congo. Mission property suffered badly.

The first missionaries returned in 1966. Now thirteen Norwegian Baptist missionaries are working in Congo. Five more return this summer, after finishing their training in Belgium.

Lauveng also met with national officials in Kinshasa, the capital. He said these authorities evidenced understanding and a willingness to co-operate. A projected secondary school and hospital reconstruction were among chief topics of their conversations.

Everywhere, he continued, local authorities and Congolese Christians asked for help. They want teachers, nurses, and physicians. At present one region of 300,000 inhabitants has only one doctor.

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£64,698

THE Baptist Union of Sweden has launched a programme called "one per cent to developing countries". Members of Baptist churches and others who attend them will be asked to give one per cent of their income regularly to Baptist-sponsored work in the developing countries.

In 1966, several religious groups, among them Baptists, tried to convince the Swedish Parliament to donate one per cent of the national income to developing (under-developed) lands. When this could not be achieved, church groups called for voluntary response.

During the initial period of the programme, funds collected will go to hospital work in the Congo. This phase, requiring 800,000 crowns (£64,698), in-

cludes the enlargement of a hospital, and supplying it with better equipment.

The Swedish Baptists work in the Bandundu area, adjoining Bolobo.

Sven Ohm, Stockholm, the union's foreign missions secretary, reported that more and more donors are turning to Christian missions. They feel that Christian missions operate with low administrative overheads, so that virtually all their funds go directly to the needy country. Christian missions, he added, also offer a lasting programme contrasted with the temporary nature of many other forms of aid.

The one per cent would be over and above any offerings already being made through the churches.

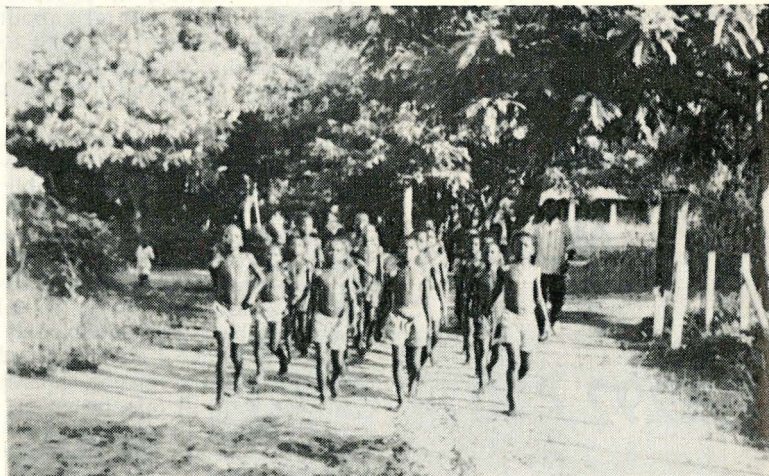
The Home Secretary in the CONGO (4)

Bolobo

THE speediest and most convenient means of travel from Mbandaka (formerly Coquilhatville) to Bolobo is the small aircraft. I went in a private six-seater plane owned by the Disciples of Christ Christian Mission (U.S.A.) and piloted by one of their keen young missionaries, Mr. Myers. A few weeks later he and three women, who were his passengers, lost their lives when this same plane crashed in a storm in the dense rain forests of the region.

The rear seat of the plane was occupied by a large Alsatian dog, being despatched to rejoin its master in Kinshasa. In the second seat was a pastor from Mushie who was kindly escorting me from Tondo to Bolobo. I sat next to the pilot, and though the space was somewhat restricted by dual controls, I was in a fine vantage point to observe the great river and its tributaries and note the places *en route* with the aid of the pilot's charts. We flew over Lukolela and right over Bolobo, too, so I had an excellent aerial view of the developing town. The plane touched down on a tiny strip on a cattle ranch at Malebo, some fifty miles out of Bolobo. The first person to greet us was a young Congolese soldier in camouflage uniform with rifle at the ready. But a word of salutation in his own language transformed his stern threatening look to smiles of welcome.

Dr. Hugh Kennedy was close by with a Land-Rover. With him was the senior pastor. His own young sons, Andrew and Duncan, were there too, as they were on a brief visit to their parents



(Photo: D. H. M. Pearce)

Primary schoolboys at Bolobo, Congo.

during their school holidays. The travelling from Maleba to Bolobo was rough, and in the hottest part of the day. We waited until we were clear of the ranch before stopping for refreshments, but in the forest the flies were so numerous and troublesome that as quickly as possible we returned to the vehicle and pressed on.

At Bolobo we were welcomed most cordially by Congolese and missionaries alike. Comparatively speaking the station was well staffed, though some were away on holiday, and Mr. and Mrs. Christopher Sugg had not arrived. On that first evening I enjoyed a meal with Mr. and Mrs. L. L. Collis and their daughter Juliet. Afterwards I

was able to watch and listen while Mr. Collis used his short-wave transmitter to hold a conversation with a fellow amateur radio enthusiast in Cheltenham. How close England seemed!

Early next morning there was a special service of welcome in the chapel. The choir sang a number of items, and sang them excellently. The pastor, M. Enguta Ambroise, spoke, and then invited me to reply, which I did with the aid of Mrs. Collis who interpreted for me. Then I was presented with gifts of carved ivory and reminded that it was the missionaries of the Society who originally encouraged the people of Bolobo to begin this trade for which the town has now become noted.

That same afternoon in the chapel there was another welcome meeting. It was for the deacons and elders of the churches. Through a spokesman they made me aware of what they considered to be their most urgent needs. They asked for help in providing an advance payment which would make possible the printing and publishing of a new edition of their Bobangi hymn book. They stressed that in their view it was necessary always to have at least two doctors at the hospital. They pleaded for more graduate teachers for the staff of their secondary school. They were concerned that the pastors should be able to visit their churches more easily, and so asked for the provision of a suitable vehicle. Their church building needed repairing. They were troubled that dissident groups which had broken away from their churches were being admitted as members of the Congo Protestant Council. They stated their strongly held view that the three churches of the Congo, the Church of the Upper Congo, the Church of the Middle River, and the Church of the Lower River, should become one.

The day ended with a feast held at the nurses' house when missionaries, pastors, and senior deacons gathered together. A goat had been killed for the occasion, and the meat was served with rice and *pondu* (made by pounding manioc leaves, and mixing the pulp with palm-oil and fish). There was fresh fruit salad to follow. Dr. Kennedy and Miss Violette Mason were, however, unable to be present, for they had been called out for an emergency operation.

The next morning began with a tour of the hospital, with the pastor, the hospital administrator (M. Moise Basonya), Dr.

Hugh Kennedy, Miss V. Mason, and Miss Joan Parker. We visited the outpatients department, the men's ward, the women's ward, the T.B. block, and the operating theatre. It was interesting to note what high standards were being maintained and what good work done in those old buildings. We inspected the site for the new hospital. A considerable stock of building supplies had already been gathered together by Mr. Collis—cement blocks, timber, window frames, door frames, and so on. Close by, workmen were busy building the foundations of one of the main wards. Not far away, others were digging out for the foundations of another. The large water-tanks of reinforced concrete were almost complete.

With Miss Barbara Diaper acting as interpreter and guide I visited the printing press and book store, now used mainly for the supply of textbooks and writing materials used at the secondary school. The school was handicapped by unsatisfactory buildings. The dormitories in the old block were in a very poor condition. Part of the old house erected originally for George Grenfell was being utilized for classrooms. (The rest

was providing accommodation for women missionaries.)

After lunch with Miss Mason and Miss Parker, I was taken by Rev. Angus MacNeill and the pastor to a welcome service at a small chapel beyond the mission compound, and then for a tour around Bolobo town in the course of which I saw two other chapels. Later that afternoon there was a reception on the lawns outside Mr. MacNeill's house. In addition to the missionaries and church leaders, there were representatives of the army (a lieutenant and an adjutant) and of the local civil administration, including Mr. Namo Fabien, the assistant territorial administrator, who in a carefully performed speech in excellent French reminded me of the importance of Bolobo as a centre of Christian mission, referring to the interest shown in Bolobo by the President of the Republic himself. He expressed the gratitude of the people for all that had been done for them and urged that many more missionaries be sent "*pour continuer cette grande oeuvre du Christ*" (to continue this great work of Christ), assuring me that they would be received with open arms. (*Où nous les attendons à bras ouverts.*)



(Photo: A. S. Clement)

Ivory workers at Bolobo, Congo.

The Written Word in The Congo

by
Dorothy Jenks

FROM the early days of missionary work in the Congo, stress was laid on the importance of the written word, and particularly the Scriptures in the vernacular, so that the Church could be a literate Church, feeding on the Word of God and growing to maturity. We know of the work of Holman



(Photo: D. Jenks)

Women in the Lower Congo study the Bible together.

Bentley and his collaborators in translating the entire Bible into Kikongo in the comparatively early days of the Congo mission. Other missionaries translated Gospels, the Psalms, Scripture portions, and the New Testament into several tribal languages as well as into Lingala, the lingua franca now spoken from Thysville in the Lower Congo right up the Congo River to Kisangani, and across the country in all Army units.

The B.M.S. and a new Bible

For years now the Lingala Bible—for which Dr. Westberg, of the Mission Evangélique de l'Ubangi, and Dr. John Carrington, of B.M.S., have been sharing responsibility—has been eagerly awaited by a large section of the Church of Christ in Congo. We praise God that this task is nearing completion. At the present time, Rev. Geoffrey and Mrs. Allen, of B.M.S., in Kinshasa, are engaged week by week in reading the proofs as they reach them from the

printers overseas.

In addition to the Scriptures, published by the Bible Society, the Bolobo and Yakusu presses and the Gwalia press in the Lower Congo have turned out, over the years, all kinds of supplementary literature—teaching materials for day schools, primers, readers, catechisms, hymn books, devotional books, and biographies.

The pressure of formal education during recent years has increasingly absorbed the time and energies of our missionaries, with a resultant slowing down of literary output. Other missions who have been less involved in school work have been able to set aside full-time literature workers. Some Congolese churches have also been able to free a pastor or a layman for a Christian literature ministry.

Local talent

Our first Congolese author was the late Emile Disengomoka, who wrote three short books before his three years of study in Europe. His biography, by André Massaki, published

last year by LECO, is selling fast, and is now being translated into Lingala. It has brought a renewed interest in Emile Disengomoka's own writings.

When the French language Christian magazine *Envol* moved to Kinshasa, in 1955, and later launched its three vernacular editions, fresh talent was discovered. Suzanne Freitas, at the time a 17-year-old teacher at our Itaga Girls' Primary School, became a regular contributor to *Envol* and developed into a gifted and inspiring short story writer. Her later marriage and home responsibilities put an end to her writing, though her subsequent studies in France, and the hope of completing her university studies at the Université Libre du Congo at Kisanгани, where her husband, an Army doctor, has now been posted, holds out the promise of a useful writer for the future.

Joint work

The years leading up to Independence saw the setting up of inter-Church literature committees in the major languages of Congo for the sharing of information and for joint work such as the organizing of writers' institutes, booksellers' training courses and writing contests. Rev. Antoine Wantwadi, now general secretary of the Eglise Baptiste du Bas-Fleuve (the Baptist Church in the Lower Congo), won the first prize in a writing contest run by the Kikongo-Kituba literature committee in 1962 with a story entitled "The Christian in Independent Congo". He traced the life of a boy from his early days under Colonial rule, through adolescence and conversion, on to mature Christian manhood and leadership after a tough battle against witch-



(Photo: P. Gilbert)

At the Women's World Day of Prayer Service, 1968, in Kinshasa, women bring their offerings to help with Christian literature.

craft and prejudice. This story was subsequently published by LECO, who are now printing a Lingala translation of the original Kikongo version.

Moyo = Life

In 1962 the Africa Literature Centre at Kitwe, Zambia, which had been helping to train African writers for several years, decided to run a trial course in French, of four months duration. Mr. André Massaki, editor of the Kikongo magazine *Sikama* until it ceased publication at the time of Independence, and author of three popular short works, was given the opportunity of attending this course. On his return to Kinshasa he was invited to become editor of a new Kikongo-Kituba monthly (*Moyo*, signifying life; a title he chose) which LECO sponsored in response to a pressing request from the Churches of Lower Congo. This paper is now in its sixth year of publication. It has received

generous financial help from the United Society for Christian Literature, the American Baptist Mission working in the Lower Congo, and Christian literature organizations in the U.S.A. Last May, Mr. Massaki, who finished his schooling at Ngombe Lutete (Wathen) in 1940, was given the opportunity of a year's study in Europe made possible by scholarships from Swiss Inter-Church Aid and the U.S.C.L. On his return to the Congo there are plans to expand *Moyo* to three editions: Kikongo, Kituba (a trade language close to Kikongo and Lingala, under his general editorship).

Hopes for the future

Mention has already been made of writers' institutes. Several were held in different parts of the Congo in 1966, providing an opportunity for Mr. Olivier Dubuis, director of French studies at Kitwe, to



(Photo: P. Gilbert)

Learning to read in Kinshasa, Congo.

select suitable candidates for the first full-length course, for French-speaking students, beginning the following February.

One student, after mature thought and some initial opposition from his fellow students from the Congo, worked on the manuscript of an admirable booklet on family planning. Its subsequent acceptance for publication by LECO coincided with the beginning of a concerted effort by the Churches to give help and instruction on this subject through the medical secretary of the Congo Protestant Council, Dr. Norman Abell, who invited the author of the pamphlet, 24-year-old Albert Kiananwa, assistant editor of Moyo, married and father of two children, to help present the subject of family planning at several meetings organized in Kinshasa in recent months.

During the absence of Moyo's editor, Mr. Kiananwa has fully maintained the standard of the paper and has introduced several new and interesting features. Deeply attached to his own African culture, keenly interested in the life of his Church (he is now a member

of Dendale Church in Kinshasa, though brought up in the Swedish Mission area near Kibunzi where his grandfather was an outstanding evangelist), Mr. Kiananwa is also aware of the new problems which must be tackled by responsible Christians in Congo today. Two other subjects he wants to deal with seriously are witchcraft and Christian marriage. Incidentally, the Central Council of the Baptist Churches in the Congo has asked Mrs. Allen to work with a Congolese committee to prepare a manual on Christian marriage.

With increased education and a greater reading public the evangelistic opportunities of the written word as it deals with all the facets of life in Congo today are immense both in French and in the vernacular. The evangelistic campaign of the past two years has increased interest in Christian literature throughout the country and created a need for more and more teaching and reading material for all ages.

Missionary workers are needed who can give time, encouragement and technical

Brazil's Baptist Mayor

A 41-year-old Baptist surgeon has taken office as mayor of Londrina in Brazil's Paraná state. He is the first evangelical ever to hold the office of mayor in the city, which claims to be "coffee capital of the world".

Dr. Dalton Fonseca Paranagua won by a large margin over four other office-seekers. He is a deacon in the First Baptist Church of Londrina, and layman preacher. While serving as Paraná's secretary of public health from 1966 to 1968, Dr. Dalton was awarded the nation's highest medical honour.

Newspapers once acclaimed him as the best secretary of health. Dr. Dalton brought Paraná state up to first place in public health in the entire nation.

Dr. Dalton is married to the daughter of a Baptist pastor. They have lived in Londrina since 1955. He directed the work of the evangelical hospital for several years, and has led in the construction of Paraná state's most modern hospital, which will be open before long.

During his term as state secretary of public health, the Baptist surgeon earned his reputation as a man who "doesn't drink or smoke and who is a leader in the medical profession, a 'crente' (believer), and a person who means what he says". (E.B.P.S.)

help to Congolese Christians seeking to express the message which is on their heart. Training opportunities are needed, and funds to make training possible. It would be a source of strength, too, for all those who have some share in this important work, to know that they can count on your prayers.

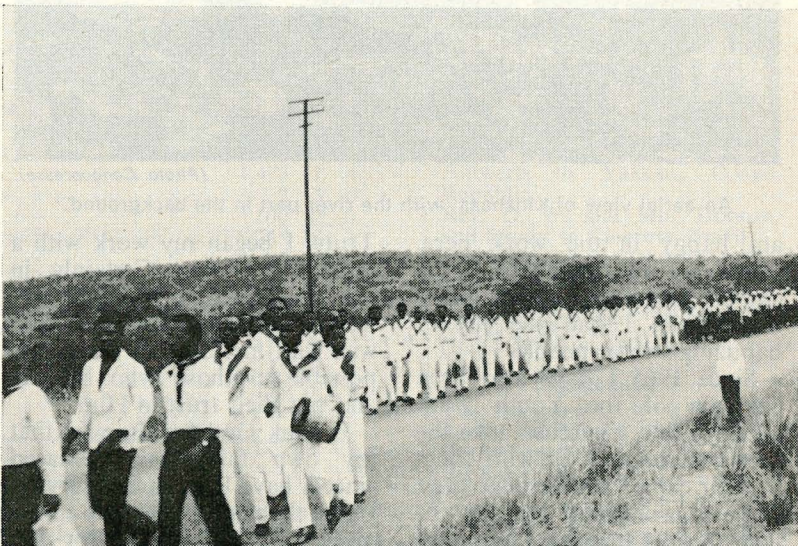
The Written Word Brings Light

**Rhoda Couldridge
supplies this testimony
of a Congolese pastor**

My name is André Ntemo.

Ntemo means Light. My parents came from Angola, but I was born in Congo. I had a Christian home and was sent to church and to Sunday school. I heard many stories of Jesus. I liked them, but His death on the Cross meant nothing to me at that time. When I was old enough I went to the B.M.S. school at Itaga in Kinshasa. There again, I heard about Jesus. As I listened, both at school and in church, I knew in my heart that I loved the Lord Jesus, and it seemed as if a voice was telling me that one day I would be a servant of Christ.

It was in 1953 that I began to attend inquirers' classes. At the end of primary school I was one of two boys selected to go to Kimpese. The other boy was accepted, but I was told to wait until the following year. Soon afterwards I became very ill, and was taken to the hospital at I.M.E. There it was discovered that I had diabetes, and I had to stay and have my treatment regulated before I was allowed to return to Kinshasa. I shall always be grateful that the missionaries who were there at that time gave me a job helping with some secretarial work. They helped to pay for the medicine which I needed and they helped to strengthen my faith in the Lord Jesus. I was still in



(Photo: P. Gilbert)

A procession of choirs from the Itaga Church, Kinshasa.

the followers' class, and was accepted for baptism in 1954.

Evening classes were organized at the Athenee of Kalina, and I began attending these. Then, in 1959, I received my certificate equal to three years of secondary school. I was quite sure now that God had called me to His service. Mr. Secrett sent my name to Kimpese; then I sat for an entrance exam and was accepted as a student in the Theological school in 1960. I studied there for four years.

I was called to the church at Thysville. There the people gave me a great welcome. I had plenty of work to do. I taught religion in the mission school and also in the state school. In addition to this there was the church work, Sunday and week-night services. I was at Thysville four years. In 1966 I was

ordained and given full charge of the church, and also eighteen village churches. There were many difficulties in the church. God was with us and I thank Him for His leading during that time of my heavy responsibilities. I was also grateful when Miss E. Motley came in 1967, and helped with classes in the schools.

Work in a great city

Although the school work added much to my duties, I am glad that I had that opportunity because many of the boys and girls who heard the Word of God believed and were baptized, and many of them are still loyal to the church.

I am now in charge of the church at Kingabwa, a district of the great city of Kinshasa. I



(Photo: Congopresse)

An aerial view of Kinshasa, with the river port in the background.

am happy in the work here. There are 285 members of the church, and just before Christmas, 1968, I had the joy of baptizing twelve people.

Since 1965 I have also been chaplain of the Youth work among the churches of the Lower Congo. I go with them to their camps and arrange their times of worship. I am also interested in Christian Literature.

But there are many things I do not know. I have applied for a grant but there are many applicants, so I do not know if I shall be chosen. If God opens the way for me to have further training, I shall return to His service better equipped for my work as pastor, or as an organizer of work among the young people.

In spite of my diabetes, I serve the Lord, and will continue to do so, always giving thanks for all that God has done in my life. When I began my work as a pastor I was afraid, for I was only 25 years old. I think I am the youngest pastor to be ordained in Congo. Would the elders listen to the words of a young man? Many people also wondered how anyone born in Kinshasa could possibly be a Pastor. For in Kinshasa there are many wicked people, and among the young folk there are bandits and rebels.

Truly, I began my work with a heart full of fear. Certainly, in my own strength I could not have done anything, but God was with me, and all things are possible to those who believe, and put their trust in Him.

I thank God for the way that my own faith has increased since I have been in His service. I give thanks for His help in the matter of my illness, for Dr. Wilson at I.M.E., and for all those who have helped to pay for the insulin which I must have. I pray God will continue to give me health and strength, which I in turn dedicate to His service.

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Ask your Missionary Secretary
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**General Home Secretary,
Baptist Missionary Society,
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£100 for hospital roof

In the January *Missionary Herald* (page 6), David Sorrill writes:

"However, there is a limit to which funds may be stretched, and the roof of the Arthington building, which is original and leaks like a sieve, will have to remain for the time being."

Now we have received a letter:

"I have been reading the account of the rebuilding work at Chandraghona and it seems to me to be a pity for the old Arthington building not to be re-roofed. I am accordingly enclosing a cheque for £100 in the hope that the amount may help towards the cost of the new roof."

The Committee has now authorized the expenditure of £3,000 for renovation of the old building at Chandraghona, including the roof. The £100, and any further gifts, will help to offset this sum.

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ACKNOWLEDGMENTS

(Up to 27th February, 1969)

The Secretaries acknowledge with grateful thanks the following gifts sent anonymously or without address.

General: Anon., £3; Anon., £2 2s.; R.C., £10; Anon., £2 10s.; Anon., £1; Anon., £1; Anon., £10; Anon., £5; Anon., £10; Anon., £2 10s.; Anon (in memory of Mrs. J. F. Gee), £2; Anon., £5; "E.R.G.", £10.

Gift Week: Anon., £1; Anon., 10s.; Anon., £1.

Relief Fund: R.L., £4.

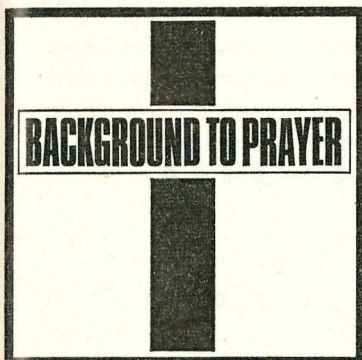
Medical: E. L. Lowestoft, £11; Anon., £5.

Translation Work: R. L., £3.

Legacies

February

5	Mrs. Lily Baker, Stockton-on-Tees	..	..	..	56	4	6
5	Miss Lillie Lealand, Middleton	..	..	..	1,473	11	4
10	Mrs. Lily Baker, Stockton-on-Tees	..	..	..	2	3	0
11	Mr. Rowland H. Ellis, Torquay	..	..	..	100	0	0
11	Mr. O. H. B. Starte, Worthing	..	..	..	235	18	7
12	Miss Ruth Williams, Thundersley	..	..	..	10	0	0
17	Miss B. Gardiner	..	..	..	214	18	1
19	Mrs. E. M. G. Carter, Barking	..	..	..	199	11	6
20	Mrs. Nellie Wallace	..	..	..	20	0	0
24	Mr. J. O. Butterfield	..	..	..	119	8	7
27	John Hood, Hinckley	..	..	..	25	0	0
27	Mrs. L. M. Jones	..	..	..	1,178	17	0
27	Mrs. A. M. Thornton, Redhill	..	..	..	25	0	0



(Based on the Prayer Calendar)

The tragedy of Angola was foremost in the thoughts and prayers of many Christians over a long period. More recently, the internecine strife in Nigeria and the long drawn out struggle in Vietnam have evoked concern

and compassion.

For Angolans in exile the tragedy continues and this month our prayer calendar draws our thoughts back to the 400,000 refugees in the Lower Congo. New refugee arrivals are not so frequent now, but those who do come are in need of medical attention and rehabilitation. Of more recent arrivals three families each lost three children, and one man who lost his wife on the journey out has now lost all his children as well.

Some who remain in Angola hold services and run schools in hiding in the forest, and the names of the churches listed on the prayer calendar evoke memories of the faithful service our missionaries rendered through many years. We give thanks to God for this and pray that it will not have

MISSIONARY RECORD

Departures

- 12 February. Dr. H. C. and Mrs. Mulholland for Ludhiana Christian Medical College and Hospital, India.
- 28 February. Miss L. M. Fagg to Antwerp en route for Yakusu, Congo Republic.
- 6 March. Miss L. M. Fagg from Antwerp to Yakusu, Congo Republic.
- 7 Rev. D. W. and Mrs. Doonan and family to Cianorte, Brazil.

Death

- 8 March. Miss J. Winifred Fitzhenry, aged 86, in London (India Mission, 1908-46.)

Engagement

The engagement of Mr. D. G. Sorrell and Miss J. Barratt, both of Chandraghona, East Pakistan, has been announced.

Birth

- 7 March. To Dr. I. R. and Mrs. Grant, of Pimu, Congo Republic, a son, Robert James, at Dumfries.

been in vain.

In Kinshasa, the new Field Secretary, Rev. A. T. MacNeill will have now assumed full responsibility, and we remember those who share in the work of the secretariat with him.

The Rev. G. R. C. and Mrs. Allen are working through the final proofs of the new Lingala Bible.

The work inaugurated through the Women's Centenary Appeal is now launched, and under the supervision of Miss R. W. Page.

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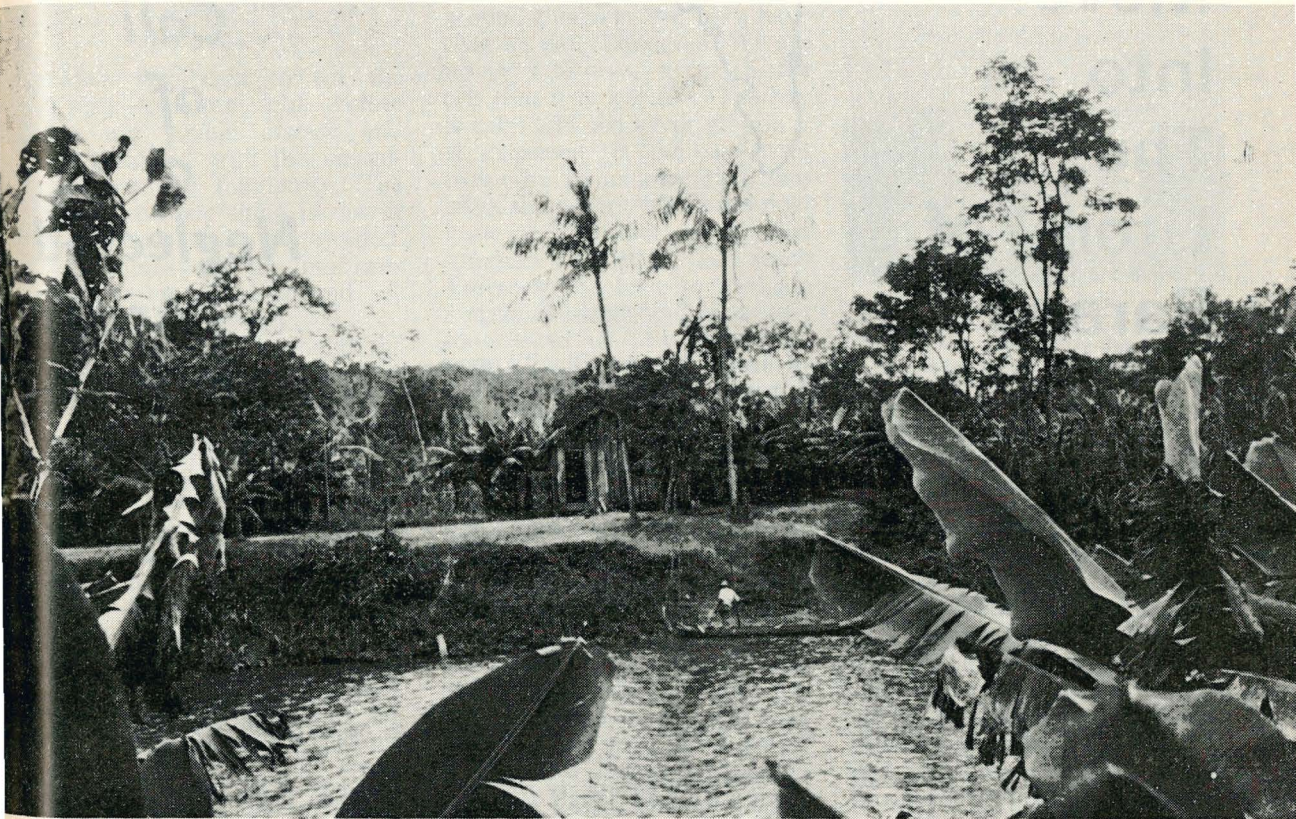
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missionary herald

The monthly
magazine of
the Baptist
Missionary
Society.



A view from the Mission House at Tagaçaba, Litoral, Paraná, Brazil

(Photo: H. F. Drake)

JUNE 1969 6^D

The B M S Makes Its First Move Into The Litoral of Paraná



**JOHN
CLARK**
asks
**Will
You
Hear
The
Call
of
a
Neglected
Area?**

A TRAVEL agent would have ample scope for all his descriptive powers if he wished to publicize our area: the scenic approach through the mountains; the towns—among the oldest in Brazil—full of historic interest; the sun-kissed beaches with their sun-bleached sands. All that he said would be true and explains why the Litoral is a booming tourist centre. But it is only one side of the coin. The other side presents a completely different picture.

Join me on a journey that the tourists do not normally make. But first, a warning in the words

of Jorge Amado, Brazil's most famous author, writing about Bahia, an area, like ours, in the north. "If you are only a tourist hungry for new thrills, for novelties that will give new life to a heart spent with emotion—then you don't want this guide. But if you want to see everything, in the desire to learn and improve, if you really want to know Bahia, then come with me and I will show you. If you love humanity and desire to see Bahia with eyes of love and compassion then I will be your guide. We will laugh together, and together be shocked. Along with the picturesque and the poetic I will speak of the pain and the misery. . . ."

The public launch finally

leaves Paranaguá, the main port of Paraná, two hours late, but nobody seems to mind. A three-hour journey takes us across the large bay dotted with islands. Our destination is Ilha Raza—Flat Island—and it lives up to its name, not a hill or mound in sight. Here we are met by the local evangelist in his canoe and we punt around the island until we arrive at his home.

When a modern history of Brazil is written, one of the most thrilling chapters will be on the work done by the Latvian Baptists. Forced to leave their home in Europe by Com-

munist oppression, they have brought to Brazil an evangelistic zeal matched by the social concern and a capacity for sacrifice which is an inspiration to everyone. Alfredo and his wife are of this worthy line, and their sacrifice is typical. At an age when a lot of people are beginning to think of taking things a bit easier they left their prosperous farm in São Paulo to become evangelists on the Litoral. They live in what is little more than a hut with the sea as the bathroom. They do not talk of sacrifice but of the joy of serving Christ. To share their simple home is a cleansing, inspiring experience.

Poverty that disturbs you

Here we begin to see the poverty—children old before they are young; disease and death treated with the casualness bred by familiarity. The most disturbing thing is that it all could so easily be avoided. The majority of the problems stem from a compound of ignorance and apathy.

The children are around the evangelist's home when we arrive. They are here from dawn to dusk, finding the compassion so often missing in their own homes. In the afternoon there is the Bible Club. Twenty-five children pack the home, shy but yearning to be liked. Their parents let them come here but not to the church. They are afraid of the priest. A fiery Italian, he controls the distribution of food under an American aid programme and there is none for those who go or let their children go to the "Chapel". It is not an unfair judgment to say that most of his efforts are aimed at thwarting anything the Baptists do. Fortunately he is not typical in rapidly changing Brazil, but

there are still enough like him to foster old prejudices and to make any kind of understanding difficult.



(Photo: H. F. Drake)

A typical house at Tagaçaba.

As well as the congregation on Ilha Raza, Alfredo is responsible for four others dotted around the bay. We only have time to visit Tromomo. We are up at 4.30 a.m. to catch the tide, but it is worth it. The bay is calm and the silver grey mist is dispersed as the sun rises over the mountains that embrace the waters. Memories float back of Ullswater in the fine summer of 1957. To reach Tromomo we have to navigate a maze of islands and rivers that soon leave us absolutely confused.

She need not have died

Tromomo is a large fishing village that clings to the side of a large hill. Here Elsa, a young teacher, runs the Baptist school. All alone, she was once ill for a week without anyone knowing. She was going to work amongst the Indians, but felt God's call to these fisher folk, in many ways more neglected than the much publicized tribes. Just last week a child from this village died. A dose of the right medicine at the right time would have saved her. By the time she was brought to me to take her to the doctor it was too late. It

had taken the mother two days to get to us and she had left it until too late.

A normal question to children in England, "How many brothers and sisters have you?" is a question I have stopped asking. The replies are too painful. "Eleven, sir, six alive and five dead."

"Nine, pastor. Five living."

After the evening service in the crowded schoolroom where once again the eternal message of God's love in Jesus Christ is proclaimed, we settle down to sleep on the floor. You might as well make friends with the cockroaches, they are going to be your sleeping companions for the night!



(Photo: H. F. Drake)

The church erected by the Latvian Baptists at Tagaçaba.

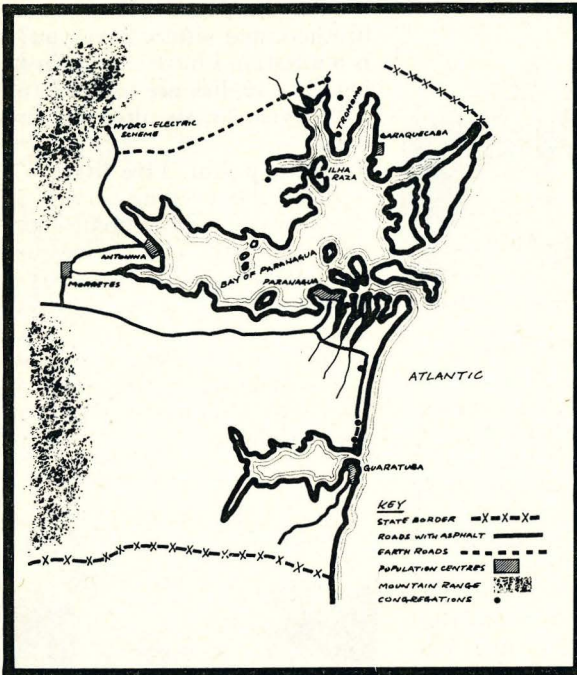
The next day we return to Ilha Raza. Alfredo shows us a map. In one corner is marked the area the Latvians are serving with two pastors, four teachers and a nurse. A glorious work, yet there is another vast area where no work is being done. No churches, no schools, no medical aid, nothing but poverty. The area is so neglected that the Catholics in their four hundred years in Brazil have never penetrated it. It is into this area that the B.M.S. hopes to expand its work in Paraná. I am sorry our tour does not include that region, but perhaps another time.

Well my friend? Remember

The Litoral of Paraná

JOHN CLARK

describes this new area of
B M S work



The coastline of the State of Paraná, indicating the main centres and congregations. Tagaçaba is the congregation marked on the eastern of the three rivers running into the northernmost bay. It is served by the earth road as marked.

The fastest-growing town is Guaratuba, because of its tourist potential. There is no Baptist work there yet.

The hydro-electric scheme being built near Antonina is one of the largest subterranean power stations in the world. Everything is being built inside a mountain. This should be finished within two years, giving power and water to a wide area.

Besides the ports, the major sources of income are fishing, wood processing, and bananas and pineapples. The map is unable to include the myriad rivers and islands in the area. On the banks of the rivers and on the islands live communities of fisher-folk.

Will You Hear The Call of a Neglected Area?

(continued)

the pot-bellied children with their decaying grins?

Remember the old lady who turned out to be a mother of 35 with 11 children (seven alive)?

Remember those men sitting at the bar, eyes without hope,

buying drink after drink with money that was meant for food, for clothes, for rent?

You came as a compassionate tourist. How will you leave? Involved, committed and unable to forget?

The future of the world de-

pends on men like you, willing for the sake of Christ to turn general compassion into costly specific concern. Give of your time and your money so that those without hope and without Christ may receive Him.

Pray for us knowing that we are trusting you for prayer. Listen for the "Go" of God through the "Come" of our Macedonian appeal.

The B M S Shares In First Steps In Theological Training By Correspondence Courses

Leslie Wenger sends us this report of the College of Christian Theology of East Pakistan.

THE B.M.S. has always given highest priority to the training for the Christian ministry. Carey, Ward, and the Marshmans (father and son) founded Serampore College in 1818 and just 150 years later the B.M.S., through the Baptist Union of Pakistan, took the lead in the founding of the College of Christian Theology of East Pakistan. Baptists carried Serampore alone for a whole century, but in this, the youngest theological college, not yet a year old, we are associated with Lutherans, Anglicans, Presbyterians, American Churches of God, a Free Mission, and Baptists from several countries.

It is no easy task to provide theological education in a country where the Church is weak and hardly any persons of ability offer themselves for the

Christian ministry. **About two per thousand of the population are Christian, of whom less than half are Protestants.** Until the establishment of Pakistan, and the consequent partition of Bengal, in 1947, Christians had to go to West Bengal for higher education and many remained there for there were few prospects for educated people here. Pakistan, therefore, began its life with very few Christians of much education.

The church may not want him

Those who do get ahead educationally are expected to earn enough to help with the education of younger relatives. The Church has not learnt the value of an adequate pastoral ministry and is hardly able to support ministers. So it takes a very strong sense of call for a young man who has ability to

give up economic security in order to receive full-time pastoral training, when there is no prospect that the churches will want him when he is qualified.

Leaders are needed

The need for theological training in East Pakistan is acute. In the atmosphere of a Muslim state, with all the pressures of the modern age also beginning to be felt, the need for men of calibre who can give their best to the service of God to guide the Church is greater than ever. Here as much as in the west men are needed who can "out-think" the non-Christian and the secularist. But those with any measure of college training who are so committed to full-time service can be counted on the fingers of one hand.

Our Pastors Training School



(Photo: E. L. Wenger)

Regent's Park Hall, Dacca, standing at the confluence of busy roads.

began in 1963 because it was virtually impossible to send any more men for training to West Bengal, either to Serampore or the training school at Behala. A few good men have been trained in these five years, but they do not have the educational background and wide outlook that is needed for Christian leadership in Pakistan today. Only one or two had got as far as the matriculation standard.

The new approach

Clearly another approach had to be made. It was an Australian Baptist missionary who gave us the key idea which, after much consultation, led us on 25 July 1968, to constitute the College of Christian Theology with nearly a dozen churches and missions agreeing to co-operate. This is not a residential institution. Its aim is to provide courses, textbooks and a general direction of studies and examinations for

men and women who continue in their present work and study in their spare time.

Of those who register as students some, we hope, may during their study become so strongly aware of a call that they will be prepared to risk losing all economic security. Then they may complete their training in the Pastors Training School, which can give the personal fellowship and the discipline of living and praying together which full training for the ministry requires. Most of the students will continue in their jobs but, we trust, they will be better fitted to serve as Christian laymen, giving a leadership that is grounded on a thorough understanding of Christian faith and standards.

We plan courses at two levels. For one course, leading to a diploma of Licentiate of Theology, the pre-qualification for admission will be matriculation. These students will have to study mainly on their own, with such aid as a local supervisor can give.

The other course, shorter and simpler, is called the Certificate Course: for this we plan to provide material which a local teacher can use if he wants to organize a group for study together.

We write our own text books

The response has exceeded all we dared to hope. Many made inquiries and nearly thirty enrolled for the L.Th. course in the first few months. As time has gone on a number have given up as they have discovered that Christian theology is not such child's play as they may have thought. At the time of writing nearly twenty are about to sit the first half-yearly examination. This shows that there is an eagerness to study theology on the part of Christians living in this Muslim state.

In the ter-jubilee year of Serampore a start has been made in East Pakistan, for so long regarded as the back-water of Bengal, to give theological education to L.Th. level in Bengali. But the problems before us are immense. For one thing, students cannot study on their own without text-books; and Bengali, so rich in other literature, is almost devoid of any theological literature. What was prepared a half-century ago is out of date, and though a start was made some years ago in West Bengal, those books are hardly of the standard required for the L.Th. diploma. A government ordinance prohibits the reproduction of any book, either in original or translation, which has been published in another country, so we have to write our own.

The Theological Education Fund has come very generously to our aid. But first the books have to be written and adapted into Bengali. My wife and I have had many struggles with our translators trying to ensure that

the right meaning is being expressed, and we have learnt that text-book writing in a language which is not our mother tongue and which has not been fully shaped by Christian concepts is much harder than we thought. Our plan was to produce four books each year for seven years. We now hope that we may get three done this year, and three more next year. Some of these books will have very limited circulation so are being prepared on a Gestetner duplicator.

Theological training cannot be adequately given at a distance. Serampore did not permit students to take its L.Th. course except through a residential college. We have been forced to provide for non-residential study since there seemed no other way to meet the needs of East Pakistan. But the inadequacies of this approach are most obvious in the field of practical theology; for example in sermon preparation, pastoral counseling, and evangelism. We have felt that more attention must be given to these subjects than has usually been done in theological courses leading to a diploma, yet we are rash enough to propose to do this without students coming into residence. We are now trying to call in students for a short period at least, for intensive work in these subjects. Those who have kindly consented to be "supervisors" of students feel very incompetent to help them in all fields of study, so we hope that we may arrange short courses to give the supervisors some guidance.

Even so this College must seem rather remote for those who only receive material through the post. To try to meet this I was able, during a round trip of nearly 600 miles, on my Honda motor cycle, to look up a few students in two centres and discuss some of their questions with them. My wife was able to visit



(Photo: E. L. Wenger)

Translators and office staff for the College of Christian Theology of East Pakistan.

another student 150 miles distant in the other direction.

Up till now it has been the Pastors Training School staff, Rev. Rajen N. Baroi, my wife and myself, who have got the text-books and study-guides started. A number of persons in other churches are undertaking books for the future, and the eagerness to help expressed in many quarters is very encouraging.

At present it is the Pastors Training School buildings that house the translators and library, but we hope that in the future the College may have its own centre for administration, library and staff quarters. Much financial assistance will be required for this and we have hardly begun to think about it.

The biggest problem is staff. It is not practicable for the same small Baptist team to do justice to the residential students in the P.T.S. and to get the College with its wider influence working effectively. At the formation meeting of the College all the representatives agreed that theological education was a matter of the highest priority for East Pakistan, yet, when it comes to

AN INDIAN SURGEON IS BAPTIZED IN EDINBURGH

Dr. Kozikote K. Susheela, who was brought up a Hindu at Pattambi in the State of Kerala, South India, was baptized recently at Bristo Baptist Church, Edinburgh, and was then received into membership.

Dr. Susheela trained at the Christian Medical College and Hospital, Vellore, and it was there she began studying the Bible. She then worked at the Bethel Hospital of the Canadian Baptist Foreign Mission Board, at Vuyyuru, in Andhra Pradesh. Through the lives and witness of missionary colleagues at the hospital, Dr. Susheela came to accept and love the Lord Jesus Christ.

At present she is studying for further qualifications, with the Royal College of Surgeons at Edinburgh, and later she plans to return to Vuyyuru, to resume her work at Bethel Hospital.

During the service, conducted by the minister, Rev. Peter G. Clark, greetings were received from Dr. Dorothy Timpany, of Bethel Hospital, Perry V. Allaby of the Canadian Baptist Mission Board and Mrs. Jean Burrill, of the Women's Missionary Society of Ontario and Quebec.

asking missions or churches for men, the answer usually is that missionaries already have so many responsibilities which no-one else can take over that they cannot be spared. However, at our most recent meeting we saw several encouraging possibilities. We believe that God led the B.M.S. and the B.U.P. to found the P.T.S. and to prepare the way for this new venture, and that He is preparing the men and the means for it to continue and develop in the coming years for the mission of Christ's Church in East Pakistan.

First Generation

A

Baptist

Pastor

In his article (page 92) the Rev. A. S. Clement describes the Ordination Service of Vangu Samson. Here is Vangu Samson's life story in his own words, as told to Rhoda Couldridge.

MY parents were not Christians. My father was too fond of palm wine. He also had three wives. My mother was his first wife. My behaviour as a child was not good. I disobeyed my parents and scorned the advice of my elders. My heart was hard with wickedness. I did not want to go to church or to know anything about Jesus. I did not even know that Jesus had died for me.

There was a church in our village, and a teacher named Nsumbu Axel. (He died some time ago). One day some of my friends were going to church, and I went too. Teacher Nsumbu was reading from the Bible. When I heard him saying, "The wages of sin is death, but the gift of God is eternal life," I began to tremble with fear. I knew that I could not leave the church without accepting Christ. I prayed silently, "Jesus, forgive me, for I am wicked and sinful." Then I went home.

That night I could not sleep, and as I lay tossing on my bed, I heard a voice calling my name. I replied, and the voice said, "Be joyful, your sins are forgiven. Because you have placed your faith in the things of God you shall receive life." I peered into the darkness, but I could not see anybody, and I knew it was the voice of God. My heart was



(Photo: P. E. Gilbert)

Vangu Samson leads a service in the open air at Lukala.

indeed full of joy, and I was afire with the desire to follow Christ.

In the morning I went to the teacher and told him that the Lord had spoken to me. I began

to attend inquirers' classes, and on 15 August 1937, I was baptized at Lolo Mazinga. I also started going to classes there, until I finished school in 1942. Then I

Christian Becomes

got a job at Matadi as cook and washboy to a Belgian family.

I was taken to be a soldier in the army in 1945, and after four months in camp at Kinshasa we were told to go up-river to Lisala. I decided that I did not like army life, so I left and returned to Matadi. I soon obtained work at the Port with Otraco (transport agents). I worked for a time checking goods, then I transferred to the railway section of Otraco, and was sent to Cattier to train as a guard. After that I worked as a guard at Matadi until 1952 when I was sent to Thysville.

I joined the church at Thysville and became a deacon there. In July 1957, I preached at a village not far from Thysville. As I was walking home, I took a short cut along a narrow path. I was surprised to hear some one call my name. I stood still and looked around. There was no one about; then, I heard again, "Samson, leave your work in the Company. Go and train as a Pastor and be my workman."

I argued with God

When my knees had stopped shaking, and I had recovered from my fright, I continued on my way home. My thoughts were on my astonishing experience, and I knew in my heart that God had surely called me into His service. The next day I went to the Rev. C. Couldridge and told him what had happened. He counselled me to wait, to think well about it, and to spend time in prayer.

Not long afterwards, I was moved and sent to work in Kinshasa. My church member-



(Photo: A. S. Clement)

Rev. André Dioko, of Thysville, with his wife and son.

ship was transferred there, and because of my work in the Thysville church I was elected a deacon at Kinshasa. Living in the big city, I remembered my thoughts of training as a Pastor. I had worked for Otraco for several years, and there was promise of a pension at the end of my service. So I began to argue with God. I said, "I am already a deacon. I take my turn at preaching in the villages, I teach in the Sunday school, and I give a tenth of my money to the work of Christ. When I have finished my quota of service for Otraco, and received my pension, then I will give myself full-time for God's work. I was able to quieten my inner thoughts in this way, but I did not consider what God had planned for me.

In March 1960, after a day of work at Otraco, I met Pastor Alfred Kumwisi. We talked a little, then he said, "In June, Congo will be Independent, and the church will have need of you.

We do not have enough men to lead the Church of Christ in Congo."

"I have a job," I replied, "There are others who can be full-time pastors. I cannot."

I made excuses

At the beginning of 1961, Pastor Wantwadi was preaching, and made an appeal, asking for more people to dedicate themselves to Christ's work. I was ill at ease, and when I got home, I remembered how I had heard the voice of God at Thysville. I was confused, and did not know how to quieten my thoughts. "I have six children now," I argued. "How can I leave my work and go to school again? Who will care for me, and for my children? I cannot leave my work. Let someone else respond to the call."

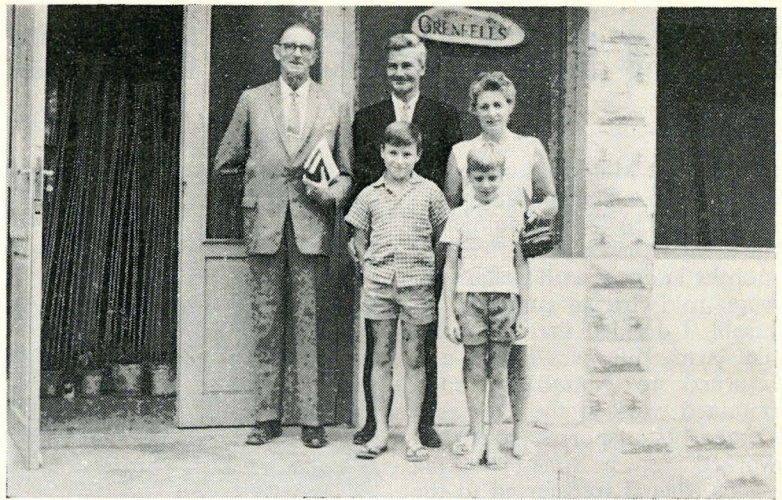
Later on in that year I went to my village for a holiday. On the

way I visited several churches. At each place of worship I heard the pastor voicing his fears for the work of God. Where are the young men who are willing to lead the Church of Christ at this time of Independence for our country? Truly God is speaking to the people of Congo. Who will answer the Call? The more I became aware of the lack of leaders, the more I made excuses. Perhaps one of my own children will respond. I would gladly help my child through his studies, but Lord, it is not possible for me to go to school again. I promised to give my free time to the Lord's work, what more could I offer? So when my days of holiday were over I returned to my work at Otraco.

Then in February 1962 I was reading my Bible, and in the Acts of the Apostles I read again how people were filled with the Holy Spirit, and gave themselves to serve God and preach the Gospel. My heart was full of joy as I read this passage. I knelt and began to pray. This is what I prayed:

"Lord, I am so happy to read about the first church, truly these people were called of God and gave themselves wholly to His work. O God, our Father, truly the Church here is in need of workers. Where are they to be found? It makes me sad to see the lack of response. Lord, you have the power. I beg of you, speak to the young men of Congo. Raise up leaders for your church."

As I prayed, my thoughts ran on and on, then my lips began to tremble. My knees were weak, and I sank down on to the floor. I did not know what had happened to me. I could not cry out. I was shaking with fear. I thought I heard a voice which said, "Stop complaining about the lack of church leaders. Go, **you go**, and feed the sheep. You have ignored the Call, you have



(Photo: A. S. Clement)

tried to put it off until you receive your pension from the Otraco. When your strength has gone in other work, you offer your weakness to the Church. Only the best is fit for God."

When I stopped trembling, I saw that I was in my own home. I knew that God had called me again and that I should make a decision at once.

I knelt again, and began to sing, "Lord, all that I have is Thine. Let me serve Thee."

Then I prayed, dedicating myself to my Lord, and I said, "Master, speak to my wife, that she too may be willing to take this step with me."

In the morning, while the children were still asleep, I told my wife that God had called me to be a Pastor and that we must go to the training school at Kimpese. She replied at once, "Truly I am glad, let us go together so that we may serve the Lord." Then I was sure that God had really and truly called me to be His servant.

I told the deacons and the pastors of the Kinshasa churches. They arranged for me to take the entrance exam, and in September 1962 I began my studies at E.P.I. When I left there in 1966, I was sent to Lukala where I am still serving.

The Rev. F. J. and Mrs. Grenfell with their two sons outside their home at Lukala. The Rev. L. H. Moore (left) has now returned to this country after 30 years' service in the Congo, the last three years as Congo Field Secretary.

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The Home Secretary In The Congo (5) Thysville, Ngombe Lutete & Lukala

IT was like being in another country. In the middle and upper Congo life centred on the river. Everywhere were dense rain forests. Roads were few, and those rough. At the time of my visit the rainy season had not ended. The lower Congo, however was a region of mountains and valleys. The villages were on hill tops. The land there was arid and the vegetation parched, for the dry season was drawing to a close.

We travelled, Leslie Moore (Field Secretary) and I, from Kinshasa to Thysville by a good road which links the capital with the main port of Matadi. It was possible to use a comfortable car rather than a landrover. The scenery was grand.

A town that is growing

Thysville developed into a town of importance as a railway centre. Located there is a great barracks and army depot. At the end of the dry season, with its houses scattered on hill tops, it reminded one of pictures of Palestinian towns. Some travellers have likened it in appearance to Nazareth.

The Baptist chapel is on a commanding site on a hill top. Its front is imposing, mainly because of attractive stone facing erected when Charles Couldridge restored the building some years ago. Near by is the *foyer* or church hall, and the manse, now occupied by Pastor André Dioko who was there to greet us with his wife, children and father-in-law.

The missionaries live in modern flats over the Christian Literature centre supplied by LECO, the co-operative Protestant printing and publishing enterprise. In one flat Hazel Pilling entertained us to coffee and home-made gingerbread biscuits. William and Christine Appleby with their infant came

from the flat next door to join us. Not far away is the school building in the old mission compound. Thysville is a rapidly growing town and building land is scarce. A hotel has been erected abutting on to the school site which is now quite overlooked, and therefore less desirable.

A missionary party

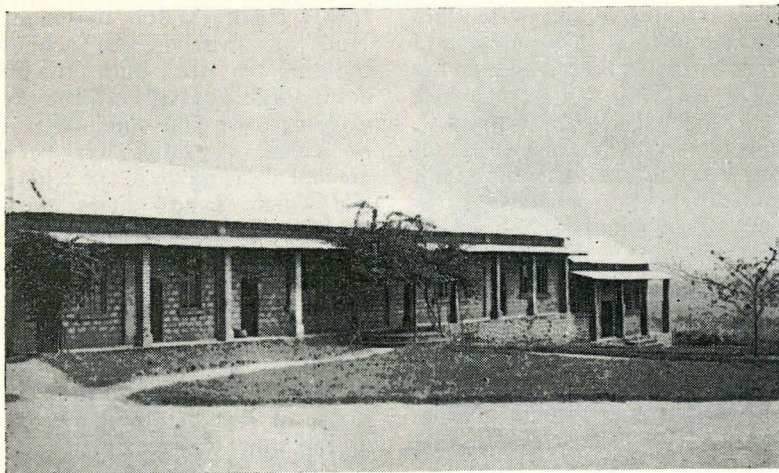
Before leaving Thysville for Ngombe Lutete we called at the house of Joseph Mabilama. He at the time was in Europe, on a B.M.S. Scholarship, but we were able to meet his wife and children. As we departed, Mrs. Mabilama pressed upon us a gift of eggs.

The road to Ngombe Lutete was not so good. So we went by landrover driven by Charles Couldridge. It was quieter than usual at Ngombe Lutete because the schools were on vacation, and a number of missionaries away on holiday, some home in Britain under the Congolese government scheme for providing free travel to Europe for a month in our summer.

The sole representative of the missionary staff was Lesley Fuller. However, Shirley Millichap and Doreen West were there on a brief holiday and John Russell from Alperton had recently arrived to begin his short term of service. The Congolese Church was represented by a pastor, a layman, and two school teachers. So it was quite a large party which sat down to an excellent lunch, specially prepared under the direction of Miss Fuller.

He will build a new church

Then followed a tour of the site. It is not easy to describe one's first impressions. There was no evidence of any planning.



(Photo: A. S. Clement)

Ngombe Lutete Girls' Secondary School.

Obviously land had not been scarce nor expensive. Buildings had been erected as need arose for them, and in the places then thought to be most convenient. The large chapel needs to be rebuilt, and Edward Fuller is now giving attention to it. The secondary school buildings were good, the best I had seen in the Congo. At the dispensary was a maternity ward in the care of an Angolan nurse. There was a small community development project as well with a carpentry shed and a poultry farm (with healthy Rhode Island pullets reared from day-old chicks supplied through the community development project at Kimpese).

Memories

At Ngombe there were reminders of the pioneers. I was shown the site of the camping ground used by H. M. Stanley and de Brazza, and later by our first missionaries as they made their way from the coast to Stanley Pool. Not far away were marks in the ground denoting the foundations of Holman

Bentley's first wooden house; and close by was an old brick building, still in use, and still called "Mama Bentley's kitchen."

Memorials

In the cemetery one was reminded of other faithful servants. The most imposing and elaborate memorial surrounded the grave of Emil Disengomoka. Next to it was the grave of Jacques Nzaki-mwena. Sons of a fine pastor, they had served each in his own way in a rapidly changing and bewildering period of Congolese history. The most recent missionary grave was that of Muriel Jennings. It was not marked by any memorial stone.

Missionaries who are guarded

We were to spend the night with Jim and Eileen Grenfell at Lukala, a town which has grown up round a large cement factory. Many of those employed there are refugees from Angola; and from his home in a company-house, Jim Grenfell supervises

the continuing work among Angolan refugees in the villages on the border. The company houses at Lukala are surrounded by a high wire fence. Access is through a gate, closely guarded and only opened to those who can produce a company permit. These security arrangements have ensured the protection of the residents during the disorders in the Thysville area.

The ordination of Vangu Samson

On the eve of our arrival the church was busy preparing for the crowds who would gather next day, a Sunday, for the ordination of their pastor, Vangu Samson. I was invited to give the charge to the church. The service was held on the Sunday afternoon in a tightly packed building. Many people were seated or standing outside the building. There were representatives of the local government and the army as well as of the churches of the region. The pastor for Kibentele presided. The service proved to be a very long one, but no one seemed to mind. It began forty-five minutes after time due to a misunderstanding. There were two choirs to contribute items, one dressed in uniforms made of the colours of the flag of the Republic of Congo. Pastor André Dioko of Thysville read the lesson, first in French and then in Kikongo. The charge to the minister was delivered by the Rev. Bethuel Tunga, former army chaplain in French and in Kikongo. Charles Couldridge interpreted for me in Kikongo only.

After the service the visitors were all entertained to tea in a marquee by the local church. But I was whisked away to Kimpese to preach at the evening service for the English speaking community of the Medical College and Hospital in their fine new chapel.

THE B M S SHARES IN ACTION TO EQUIP MISSION HOSPITALS

By Dr. James Burton, M.B. Ch.B.(Edin.), D.T.M., Medical Director, Joint Mission Hospital Equipment Board; B.M.S. Congo 1952-56, Medical Director B.M.S. 1963-66

WHILST working as a medical missionary, I learned at first hand how ill-equipped many mission hospitals are.

Later, while travelling round the United Kingdom as Medical Director of my Society, I discovered that the rapid developments in medical and surgical techniques here were releasing much equipment which could be of immense service in the hands of missionary doctors. Much of this material, because of its specialist nature, has no commercial value and must, of necessity, be scrapped unless used for medical purposes.

I asked myself, "Could not an organization (a kind of Mission-

ary Ministry of Supply) be set up to co-ordinate medical missionary requirements—a co-operative enterprise which could bring administrative and technical expertise to the task of acquiring this material for use by medical missionaries?"

Sharing the vision

This vision was shared with the Conference of British Missionary Societies and, in July 1966, the 'blue-prints' were approved. Seventeen missionary societies initially agreed to support the venture for two years, and Oxfam and Christian Aid joined in to make this missionary enterprise viable. Four months later, on 1 November 1966, the Joint Mission Hospital Equipment Board opened its doors in premises provided at a nominal rent by the Salvation Army and ideally situated near London's dockland.

Between July and November the Missions had approached their hospitals in the Field to discover what items they would wish the new organization to supply. The resultant lists were collated and, by November 1966, had reached a total in excess of 100,000 items! This total has steadily risen as demand for the Board's services has increased.

We obtained equipment

We sought the approval of the Ministry of Health. The procedure for disposing of surplus and redundant hospital equipment and supplies is strictly regulated, and the Director of Supply, when we had satisfied him as to the Board's objectives, notified hospitals in the United Kingdom of the Minister's approval of our activities.

We then circularized all Hospital Management Committees and offers of equipment were soon flowing in, and we were able to acquire this at very reasonable prices. This steady flow of equipment continues as the process of modernizing and re-equipping British hospitals gathers momentum. New procedures in surgical and diagnostic practice and advances in nursing techniques, possible in the new hospitals now being built, result in the replacement of good quality materials and equipment which can give valuable service overseas.

We shipped equipment

Soon we were able to commence sending shipments overseas, coping with all the complicated shipping procedures of documentation, exchange control and insurance, and to date we have prepared for shipment some

The B M S Shares in Thinking Out a New Pattern of Medical Work

"We urgently recommend . . ."

Brian Windsor reports

(continued from previous page)

200 consignments of much needed equipment.

We need more

We were very pleased when, early in 1968, the newly-formed Catholic Medical Missionary Society linked with us in full participation, thus widening our service to the mission field very considerably. Other missionary societies have now linked with our Board, and requests continue to come in to our headquarters from many other missionary organizations, national Christian Hospitals and from Medical and Nursing Teams working in the under-developed countries.

We have not yet been able to meet the whole of the demands which have flooded in, but we are confident that, with the help of Christian friends of all denominations, we shall be able to maintain an increasing flow of good quality medical supplies to our colleagues on the Field as they seek to rebuild and expand the work so largely hampered in recent years by internecine strife, widespread calamity (flood, famine, and drought), and by lack of the tools with which to do the work.

THESE words begin the preamble to the resolutions passed at the Consultative Committee Meeting of the Medical Commission of the World Council of Churches in Bangalore in January 1969.

What did this multi-denominational committee urgently recommend? "The speedy functional co-ordination of all Christian Medical Programmes in India without regard to denominational and/or ecclesiastical identity" no less.

The first emphasis of the committee was on "Community Health"—briefly that is, developing healthy communities in contrast to waiting for people to fall ill and come to us for restoration. Preventive and curative medical services will still, of course, co-exist, but this change of emphasis was felt necessary.

We must put unity into practice

The committee went on to advise a deferment on uncommitted building of new hospitals, pending a full re-assessment of priorities; to urgently request churches and missions to effect indigenous leadership within five years; to recommend the amalgamation of hospitals where limited resources threaten closure; to urge that institutions and persons sharing common objectives co-ordinate their efforts regardless of eccles-

iastical ownership; to emphasize the leading role to be played by our Christian Medical Colleges and to urge the establishment of training programmes in Business Management and Hospital Administration "in view of the need to establish sound fiscal policies and administrative procedures".

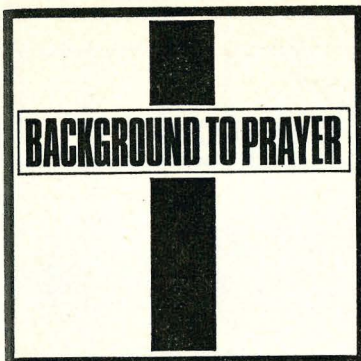
By their very nature such proposals need a united approach to give them strength. Thus, a National Board has been recommended both to implement them and to disseminate advice and technical help and co-ordinate effort.

Emphasis was also laid on the need for the Board to have the confidence of the community and the Government, and to work alongside the State Medical Service and in complete co-operation with it.

It was also observed that, in its new-found strength and unity, such an organization could make effective contributions to specific projects such as tuberculosis or leprosy work, or family planning programmes.

These are difficult, perplexing, and challenging days for us all. We live from day to day, searching out our Lord's will for us and for His work amidst the business and busy-ness of each day.

Pray for us all, that this new attempt to put Unity into practical effect in the Healing Ministry in India may bear much fruit to the Glory of God.



(Based on the Prayer Calendar)

THE article by Leslie Wenger (page 85) makes clear the need for theological training. The situation in India is very different from that in East Pakistan, and we therefore pray for Serampore College and the many other theological colleges in India where the national church leaders are trained. There will be a growing need for such leaders to take increasing responsibility. One example of this is that for the first time in its history all the officers of the Bengal Baptist Union are Indians.

Calcutta continues to grow as its population increases each year. The Baptist churches were formed in the early years of our work in the city and today there are vast new estates with no Baptist church and, often, no Christian witness.

The Baptist Mission Press has produced Christian literature for over 150 years. Mr. Nullis now carries full responsibility as the only missionary and lacks other senior members of staff.

There are changes being made in the Secretariat and we remember especially Miss Joy Knapman, who will be serving alone in an administrative capacity.

In West Dinajpur the people suffered as a result of disastrous floods last October, and in the South Mizo District political considerations have forced the with-

ACKNOWLEDGMENTS

The Secretaries acknowledge with grateful thanks the following gifts sent anonymously or without address.

(Up to 1st April, 1969)

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					£	s.	d.
February							
17	Miss Emily Longland, Wembley	31	17	11
28	Miss Harriet M. Turner, Minehead	40	0	0
March							
3	Miss E. Williamson	..	..	..	667	7	4
3	Mr. J. Harries	..	..	..	2	7	0
5	Miss E. Haworth, Southport	..	..	..	200	0	0
10	Mr. G. H. Bowler	..	..	..	49	13	5
13	Mr. C. M. Allen, Olney	..	..	..	100	0	0
13	Miss Jessie Scott	..	..	..	865	6	1

MISSIONARY RECORD

Arrivals

- 11 March
Mrs. B. K. Taylor and son
from Cianorte, Brazil.
- 20 March
Dr. J. Pears from Berhampur,
India.
- 30 March
Mrs. F. J. Grenfell and family
from Lukala, Congo Republic.

Mama Francisca Selipa from
Kinshasa, Congo Republic.

- 2 April
Dr. A. M. and Mrs. Smith and
family from Palwal, India; Mr.
L. R. and Mrs. Hazelton from
Chandpur, East Pakistan.
- 8 April
Mr. N. B. McVicar from
Calcutta, India.

Departures

- 8 April
Rev. N. A. and Mrs. Outlaw
and family for Puri, India.

drawal of our missionaries, but in both areas the local church leaders have proved their ability as leaders.

We give thanks for the life-time of service given by Dr. E. M. Clow in China, on the Home Staff, and for nine years with the Junk Bay Medical Relief Council in Hong Kong. Miss D. M. Smith continues to represent the Society in this work.

GIFT FOR MEDICAL WORK

Mrs. Mills of the Tabernacle Welsh Baptist Church, Merthyr Tydfil, has donated £50 for medical work in memory of her late husband, Mr. L. Mills.

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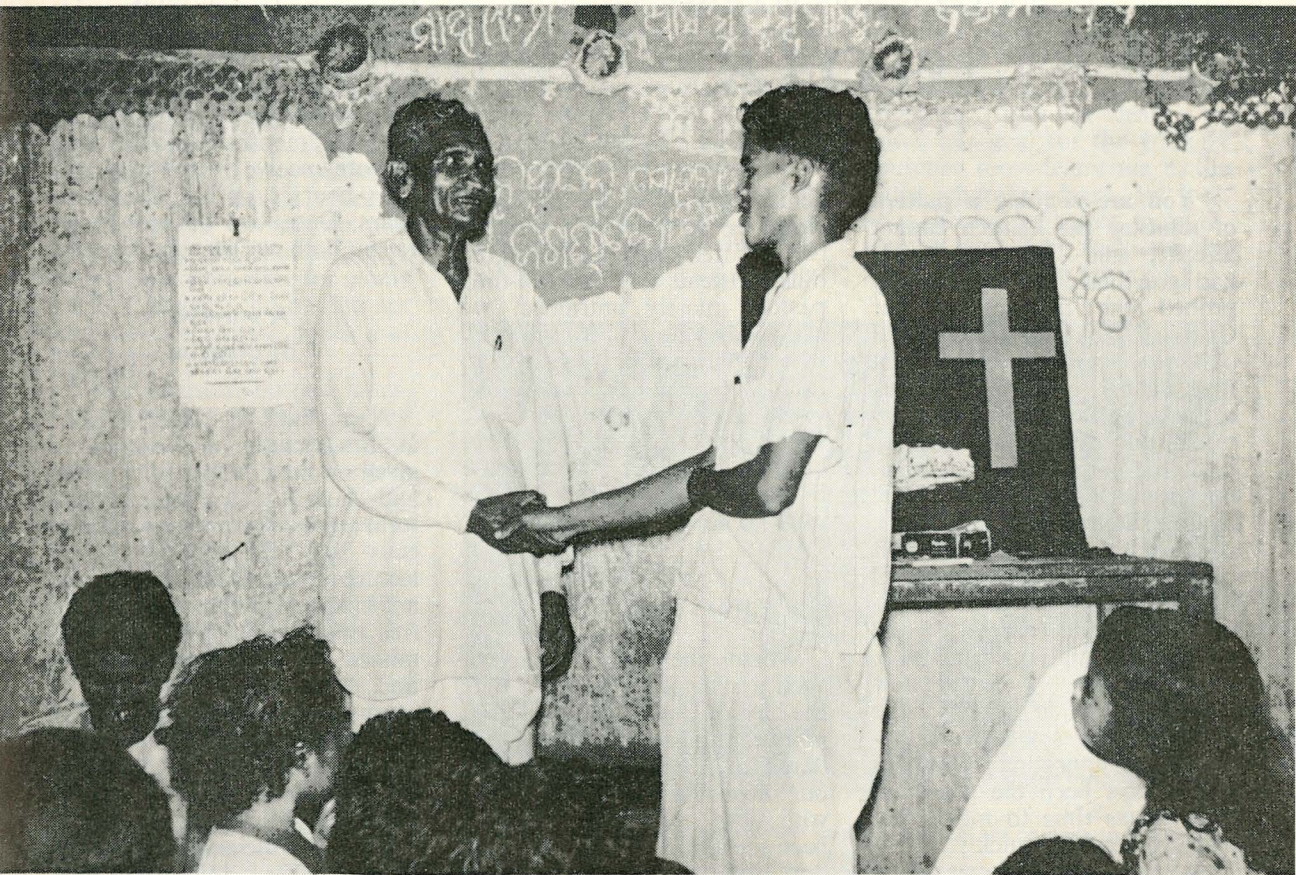
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JULY 1969 6^D

Leaders for today and tomorrow

* * * *

Raymond Lewis reports on training
for Lay Pastors in Orissa,

INDIA

"You are creating a pattern of ministry the Church cannot afford", said our visitor. He had graciously but persistently probed the finances of our Church Union and its pastors. I did not welcome his remark but it stuck, and eventually we had to face the facts—our expenses were four times our income from the churches of our area, the support of the pastors alone costing three times that income.

Could this go on? Even if it could, should it? The Gospel was spreading rapidly in the remote hills and valleys of the Kond Hills, and special B.M.S. grants for new work in new areas had made possible the sending of pastors. Nevertheless, self-supporting churches had always been the goal and now it was time to make new plans to reach it quickly.

So was born the scheme which has as its goal "a trained lay pastor in every church", with 1970 or 1971 as the time for

achieving this in the 96 older churches. If ultimately, for the two hundred-odd churches in the hills, instead of 70 full-time pastors, mostly untrained, we could have 20 well-trained men whose main task would be to train others and supervise the work of the Lay Pastors, we should have a realistic goal requiring a fifty per cent increase in the churches' giving for the work to be self-supporting.

A Lay Pastor from each church

Would the churches accept such a scheme? For some time the idea of Lay Pastors had been in our minds but we had not dared to suggest it openly. To our surprise it was now accepted with little opposition. Had we been too timid? Or was this, indeed, God's time for its introduction? Certainly the pressures on the church were increasing, one being the difficulty over

getting visas for certain missionaries, while rumours were circulating that some political groups wanted a curb put on foreign funds for Christian work in India as well. The urgency of becoming independent of foreign aid, instead of so often deciding to "ask the Mission for more" was beginning to dawn on the church at last.

Various schemes for training laymen were already going on. Now they received a new urgency. In the past, area superintendents had selected men for special training, but less than half those invited came. Now each church was asked to choose one of its members as its own Lay Pastor and send him for training, and nearly all those invited came.

It is hard for men to leave their homes and work for longer than a fortnight at a time so the two months' training Lay Pastors receive is split up into four courses spread over two years. Dates are difficult to fix to suit both workers and traders.

A variety of classes

About half the time is spent in Bible study, and advice is given on the conduct of worship and church affairs, and on pastoral care. What hard labour goes into the writing up of lecture notes! Those who cannot keep up in class spend their free time copying up what they missed. In story-telling classes and, after practical experience, in conducting worship and preaching, the members of the class are asked to assess each other's efforts. Usually they are far too polite in their comments and the burden of criticizing falls on the teachers. Often, a class will produce a "drama" depicting the power of the Gospel in village life.

Classes, classes, classes! There are also the Lay Preachers' classes every month in a dozen or more centres where hundreds, giving up a day's work, gather to study the coming month's sermon topics and get advice on their task, for most of the Sunday services are led by laymen; there are Women's Classes, Sunday School Teachers' courses, Adult Education Institutes for those who will teach others to read, Literature Distributors' courses, and the classes for full-time pastors held for three days every month in one or other of two centres.

Who is to carry out this programme? Missionaries? Well, they have been responsible for much of it in the past but, as in everything else, national leaders are taking over more and more. One of the greatest needs is for young men and women of good education who will give up promising careers in government service or business in order to take advanced training so that they can organize the increasing programme of training for others which is needed, and needed not only in the Kond Hills but everywhere in Orissa.

These plans are not just financial expediency. We believe they are basically Scriptural. God gives "... pastors and teachers to equip God's people for work in His service." (Ephesians 4: 11-12, N.E.B.). The few who can go to theological college or Bible School should be chiefly involved in training others to carry out the service for which God has put His Church in the world. Only when every one of God's people is engaged in service to the world can we be satisfied.

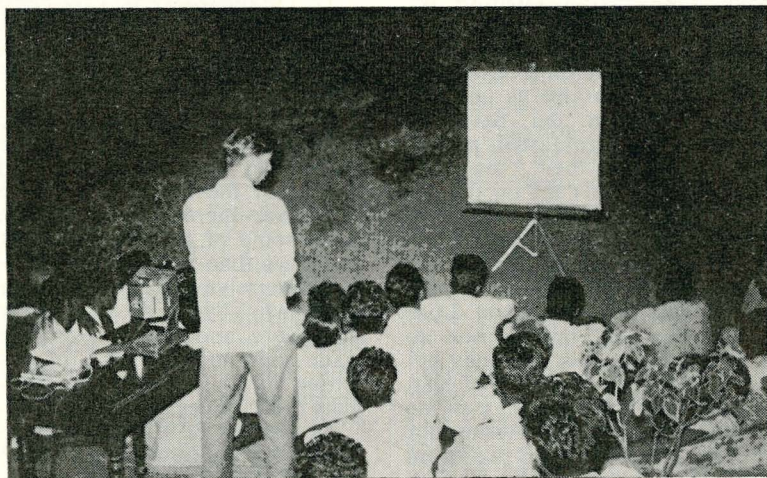
So join us in thanking God for the many who already give their time freely in part-time service for the church and the few who have given up good careers to enter full-time service. And

pray, not only for more, but that we all together may keep looking outward, never content with merely keeping the church going, but keeping it going **out** to win for Christ the many around who, despite the spread of the Gospel, are still unreached by its witnesses, going **out** to serve the world in Christ's name, regarding not only service inside the church, but all life and work as service to God.

The scheme was accepted in January, 1968, but, because the men chosen by some churches had already done sufficient training under earlier schemes, they were inducted as Pastors in their own village churches in the autumn. How much depends on whether these pioneers show not merely that the new scheme is workable, but that they are worthy to be the spiritual leaders of their people. Pray for them.

Carrying out the scheme in the fast-growing churches in more remote areas will not be easy, for whole churches, sometimes whole groups of churches, have not a single literate member

between them. So we have to begin further back, with adult literacy classes run by special workers sent to the villages, in order that in each at least some can read the Bible. Next, wherever someone can be found who can just read he must be called to a "Semi-Literate Leaders' Course for ten days. It will take time for such churches to "grow" suitable, mature members who can be Lay Pastors. Our neatly calculated scheme may take ten or more years to complete. Indeed, in some ways we hope that even then it will not be complete and all tied up! For, as long as the Gospel continues to spread rapidly in backward areas, there will be new churches with no mature, literate leaders, which will need special help from full-time Pastors sent by older churches. But at least we know our goal for the younger churches, too. Meanwhile, as the older churches learn to look after themselves better, more resources should be freed for the building up of the younger.



(Photo: R. W. Lewis)

A young graduate showing a film strip to trainee lay pastors in the Kond Hills.

Cover Picture

The first lay-pastor in the Kond Hills is inducted in his own village church.

(Photo: R. W. Lewis)

They walked towards a dispensary in Brazil

by Margaret Howard

FRIDAY evening, 18 April, saw the beginning of a massive operation by young London Baptists, which had been planned by the London Baptist Youth Council for months past. At Euston Station special notices and announcements indicated the departure of a chartered train for Northampton, and about 450 trekkers and helpers piled on board. The station staff were intrigued, and some asked, "Who was this bloke Carey, anyway?" Seven chartered double-decker buses met the train, and were full to overflowing as they moved off to various Northampton churches, where the Londoners were kindly given facilities for camping overnight. Our friends in Northampton did all they could to make our stay on their church floors as comfortable as possible.

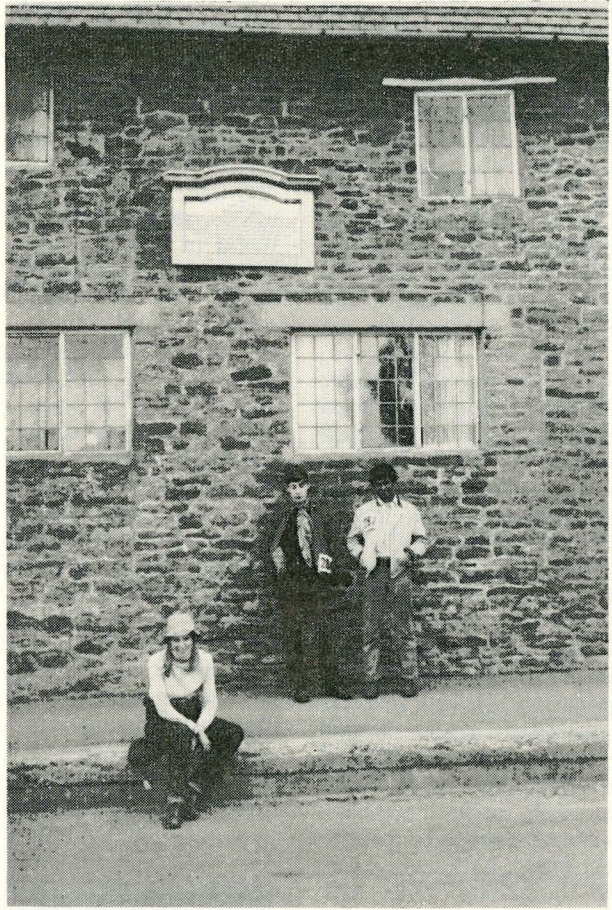
By 7.15 a.m. on Saturday, everyone had breakfasted, packed and dumped their overnight "clobber", and set off on the 25-mile trek. We could not have wished for better weather. As someone remarked, "When so many people had been praying for a fine day, the good Lord really had no option but to oblige!", and whilst one may not agree with the theology of that statement, there really was no doubt that God was blessing our venture for Him. As we went round the countryside so familiar to Carey, we were reminded of his motto: "Expect great things from God—Attempt great things for God", and we were thankful to God for His guidance, care and protection on the whole trek.

Two young men had an

appointment to play rugger in the afternoon, so time was limited for them; they ran the course and completed the 25 miles in three and three-quarter hours, which made some of us feel weaker at the knees than if we had run the route ourselves! The first in of those who "walked" took only five hours, and in fact everyone made a grand effort and, of 414 setting out, only 24 failed to complete the 25 miles.

As a result of all this, we estimated that we have raised £3,733 towards the Baptist Youth Movement Project for the Baptist Missionary Society Outreach in Brazil—so now we are looking to our sponsors to do their part! We are mindful, too, that there are two sides to the B.Y.M. project—partly to raise at least £7,000 to

buy and equip a mobile dispensary for Brazil—and partly to recruit at least two nurses to go to Brazil to staff that dispensary. We are very proud of the fact that the first nurse to go to Brazil to prepare to use the mobile dispensary which will be provided is from London. She is Miss Angela Parrish from Carshalton Beeches Baptist Church, and she will be leaving for Brazil this summer. It was nice that she was able to be in Northampton on Saturday afternoon, and that some of us were able to meet her and get to know her. Now we are looking forward to the time when the mobile dispensary in Brazil will be a reality, being used in God's service in an area very much in need of a caring, healing ministry.



(Photo: Pauline Akerman)
Walkers having a rest in the shadow of Carey's cottage at Moulton, beneath the Carey Memorial Plaque.

Leaders for today and tomorrow

★ ★ ★

RAY RICHARDS
asks

“Why leave
so much
of the task
to so few?”

in

CONGO

FROM the early years of B.M.S. work in the Congo the missionaries realized the need to train nationals for the Christian work in all its aspects: church, medical, education, and other practical occupations such as printing and building, and, more recently, agriculture and administrative jobs.

The Kimpese station in the Lower Congo was founded in 1908. It was there that the training of teachers and pastors was started. This was developed into the important united Protestant Training School known as the Ecole de Pasteurs et d'Instituteurs (E.P.I.).

In recent years, in the same area of Kimpese, has been opened, and is still being developed, the medical centre known as the Institut Médical Evangélique (I.M.E.) and the Leprosarium (Kivuvu). Here, too, the training of nationals is an important feature, as also in the nearby Community Development Centre (C.E.D.E.C.O.) opened in 1964.

After the slow response to the Gospel in the pioneer days, the work of the Church in all its aspects grew so rapidly, not only in the Lower Congo but also in the Middle and Upper River sections of our work, that no one training school could supply the growing demands for trained nationals at the various levels required by the work. Hence, from time to time, other schools were opened for the training of teachers, evangelists and pastors, in all three sections. At the hospitals of Bolobo, and later Tondo, in the Middle River, and Yakusu and Pimu, in the Upper River, nurses were trained.

In 1946 the Ecole Grenfell was opened at Yalamba in the Upper River. From 1952 until it was closed in August, 1964, when the region was over-run by the Simba rebels, it became the centre for the training of

teachers, evangelists, and pastors for the Middle and Upper River.

A Bible School was also started at Thysville in the Lower Congo. E.P.I., Kimpese, continued to supply teachers and pastors for all three sections.

Until it had to be closed through rebel activity in 1964, Yakusu Medical School provided some of the most advanced training for nurses. I.M.E., Kimpese, does this now and also trains other medical workers.

The present situation

To bring this outline of the work of training nationals up to date, E.P.I., Kimpese, continues to train teachers and from its secondary schools, as well as the Baptist ones at Ngombe Lutete, in the Lower Congo, Bolobo in the Middle River, and Upoto and the Collège Protestant (Kisangani) in the Upper River, come candidates for more advanced training. It should also be mentioned that the Congo Baptist Church sponsors secondary schools at Thysville and Kinshasa in the Lower Congo, Tondo in the Middle River, and Yalamba in the Upper River, but we are not committed to supply them with missionaries.

The theological department of the E.P.I. Kimpese, is now being transferred to the new school at Kinshasa, the Ecole de Théologie Evangélique de Kinshasa (E.T.E.K.). It will be able to accept a large number of candidates for the ministry.

At Thysville, in the Lower Congo, and Bolobo in the Middle River, there are now Bible schools for the training of evangelists.

The Theological department of the Ecole Grenfell was transferred to Yakusu in 1966. It had to be closed again during



Flashback to 1967. The site of the new Theological College in Kinshasa.

the mercenary troubles of July, 1967. At the beginning of this year Miss Hadden began preparing a group of candidates for the three-year Pastor's course which we hope to restart at Yakusu in September of this year.

To complete the picture, mention must be made of the Protestant-sponsored Free University at Kisangani, to which our Dr. John Carrington, was seconded. The first students of the Faculty of Theology, which works in close association with the university, are expected to graduate this year.

The wisdom of training nationals

Since the beginning of Congo's Independence in June 1960, the repeated disturbances, especially in the Eastern province, with the resultant evacuations, have meant that more and more of the responsibility and work, which had been the task of missionaries, devolved upon Christian nationals. This is as it should be and, in fact, the evacuations only accelerated a process already in progress.

The encouraging thing is that many of the leaders are proving their worth in tackling the tasks committed to them. This is particularly true in the troubled Eastern Province, where our six stations had to be evacuated in 1964, and where only two of them have had missionaries resident since, and that only for intermittent periods.

As the region was liberated from rebel occupation, the trained

pastors, evangelists, teachers and medical workers restarted the work and have been carrying it on ever since, in spite of repeated disturbances, and many frustrations. A similar story can be told of the Middle River.

The present need

One of the most frustrating experiences in missionary service is the incapacity to seize the opportunities available because of lack of resources, particularly in personnel. We rejoice in what it has been possible to attempt in the past; we deplore lost opportunities. The fact that there are Christian nationals able to carry on so much of the Christian work is a source of deep satisfaction and thankfulness to God; that there are not more is a matter of regret.

In spite of all the disturbances in the Congo in recent years, the door of opportunity is still wide open. One of the most important tasks in which we are still very much involved is the training of nationals. This, surely, is a task which should appeal to many



(Photo: R. Gindroz)

Some of the houses in which students live at E.P.I., Kimpese.

young people, who express a growing sympathy with peoples of underdeveloped countries. Yet the thing which disturbs some of us engaged in this work in Congo is that, in spite of the increasing number of well-qualified young people connected with our churches, so few seem to offer themselves for service, even though there are opportunities for short terms of service as well as long ones. The handful of missionaries, scattered throughout our secondary and training schools, find it hard to understand this. **Why leave so much of the task to so few?**

Vocal sympathy is not sufficient. There is no substitute for service. In the providence of God, British Baptists are involved in Congo through the B.M.S. in the all-important task of training nationals to help them in the building up of their nation. It is vital that the Christian church should help to provide the right kind of training. God is surely calling us to give to the point of 'cost' and to serve to the point of sacrifice, and as Baptists we are all **involved** in this task, and all **responsible**.

**From Newsletter, May 1969,
Division of Inter-Church
Aid, Refugee and World
Service, World Council
of Churches**

Priorities for Christian Service in Brazil

The bottlenecks in Brazil's development are in the spheres of education, health and agriculture. This was stated at a Consultation on the churches' planning for service in that country which met at the Ecumenical Centre, Geneva, on the invitation of the World Council of Churches' Division of Inter-Church Aid, Refugee and World Service.

It was pointed out by Dr. I. Fonseca Torres, one of Latin America's top economists, that Brazil's population of 90,000,000 is growing at the rate of 3 per cent per annum and already represents 35 per cent of the population of Latin America. By 1980, if the present trend continues, it will total 120,000,000, and instead of the present 20,000 hospital beds available for maternity cases, 220,000 would be needed to ensure only two days of hospitalization for difficult confinements.

At present, 43 per cent of Brazil's population is aged 15 years and under, and children over the age of ten are eligible for the country's work force, although for every 90 persons in a job, 100 are unemployed.

Faced by such statistics as these, the Consultation suggested that the churches should set themselves the following priorities for their service in Brazil:

Planning by regions to meet the varying needs of this huge country, two and a half times the size of India;

Leadership training. Money may be available for projects, but there may be no leaders to carry these out;

Stimulating awareness of the need for social change. Little change is possible until conscience has been aroused;

Planning and research. Much money could be saved and used more profitably if projects are first researched in depth.

The Consultation agreed that the role of the World Council of Churches in the Brazilian situation was not merely to seek support for development projects but to help the Evangelical Confederation of Brazil to educate its constituency. It was said that although Brazilians wish to stand on their own feet, they do not close the door to ideas and help from the outside.

OUR HELP IS NEEDED IN TRAINING LEADERS FOR TODAY AND TOMORROW

The Society is receiving requests from the churches of Congo, East Pakistan, and Brazil for more missionaries who will be able to share in training leaders for today and tomorrow.

There are opportunities in pastoral, educational, and medical work for such "teachers" of "leaders".

Congo needs two theologically trained men for Bible School teaching and pastoral training—NOW.

Inquiries are welcomed by the Candidate Secretary.

THE HOME SECRETARY IN THE CONGO (6)

"Angolan" Villages & Kimpese

IN many places in the Lower Congo I met Angolans in exile. There were a great many employed at the cement factory at Lukala and at the sugar factory at Moerbeke. I had heard so much about the plight of unfortunate Angolans and of the extraordinary relief and rehabilitation work done for them that it was with much anticipation that I set out one morning in the company of Leslie Moore, Jim Grenfell, Rodger Shields, and Charles Couldridge to visit villages near to the borders of Angola. Travelling by Land-Rover, we started off down the main Matadi road, and then branched left into rough by-ways, passing through the villages of Kumbi, Lovo, and Kanka, till we came to the large village of Mbemba, where we stayed for a while.

In all four villages were schools established for the child-

ren of refugees and supported by the Congo Protestant Relief Agency. As in the case of many other such schools in the region, financial help had come from various sources, including "War on Want" and the United Church of Canada. There was some

anxiety about their future, for the subject of Angolan refugees was disappearing from the headlines of the world's newspapers and outside aid was consequently diminishing. It is hoped that ultimately the schools will be recognized and aided by the Government and come under the general supervision of the Baptist Church of the Lower River.

There was also a fine new dispensary building with a maternity block at Mbemba, provided by the state. It is one of the dispensaries ministering to the needs of refugees regularly visited by Rodger Shields. We were introduced to the African nurses in charge, and saw the outpatients' department busy at work. In the village are two chapels. We had the pleasure of meeting catechists, teachers and other church leaders.

Our next stop was at a village just beyond Poste 9, where Angolan pastors, after training received at Kimpese under the direction of Ian Pitkethly, were cultivating a large co-operative market garden. Though it was the end of the dry season, the crops were flourishing with the aid of irrigation: and we were greatly impressed by the size and



(Photo: A. S. Clement)

Community development project at a village near Poste 9, Moerbeke.

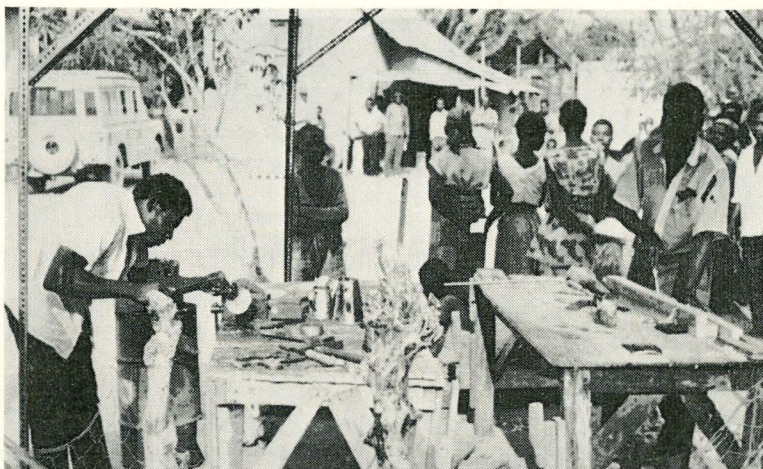
quality of the carrots, cabbages, lettuces, onions and tomatoes.

When we arrived at Kibentele, refugees were beginning to line up for a distribution of food. As most of them had been in the village for some time, they looked well fed and reasonably contented. Refugees had not been arriving in great numbers during the previous months, though shortly after my visit a large group of 130 arrived on one day, all of them undernourished, having lived rough in the forest for eight years, and some of the children in a pitiful state, in need of immediate medical care. Close to the place where food was distributed we saw workshops where men were being trained as tinsmiths and carpenters.

The buildings at Kibentele are scattered over a wide area. We visited the dispensary and the church buildings, and inspected the bakery which had been constructed with the needs of refugees in mind at a time when thousands of them were flocking in. We were shown where the refugee village had been, and heard again reports of the heroic labours of W. D. and Margaret Grenfell and their helpers.

The return journey to Kimpese took us through the sugar plantations and past the busy sugar factory at Moerbeke.

My stay at Kimpese was all too short, for there was much of great interest and importance to be seen. The training centres there had their origin in a co-operative venture of British and American Baptists. Now others with missions in the Congo are involved in them. They occupy a very large area of land extending for two miles or more along the main road which runs from the capital, Kinshasa, to Matadi, the main port on the coast, and passes through the village of Kimpese.



(Photo: A. S. Clement)

Metal work and wood work instruction for refugees at Kibentele, Congo.

The first of the institutions reached from Kinshasa is the new centre for the treatment of leprosy, appropriately named "Kivuvu" (Place of Hope). With Leslie Moore, who had worked there for a time and was well known and obviously loved by the patients, I toured the treatment block and the houses where the patients live, being introduced to a number of them, and to members of the staff, including the senior nurse in charge, a Congolese. I was able to see also the most attractive chapel and to walk through the village where the workers live.

Next to Kivuvu is the largest of the co-operative institutions, the Institut Médical Evangélique (Protestant Medical College and Hospital). There we met Alan and Ivy Mason and their children. Alan is a male nurse who was serving as anaesthetist. His interest in entomology has led him to collect fine specimens of local butterflies, moths, and other insects—this, of course, as a hobby. The present director is an American, Dr. Frank Anderson. He and Alan took us round the outpatients' block, the laboratories, the main medical and surgical wards, and the

administrative block. It was Sunday morning. In the kitchens for the use of patients' relatives and friends, and in the surrounding area, people were busy at work preparing meals, and the ground was littered with their clothes, cooking-utensils, and other possessions. When we arrived at the chapel, a new building of ultra-modern design, the service was part-way through. Pastor Joao Matwawana was just finishing his sermon. That same evening I preached at a service for English-speaking people. Our own missionaries were present with American and Swedish colleagues. A number of Congolese were there, too. I was pleased to see Mrs. Backman there with her husband and children. (She was formerly Margaret Tivey, a B.M.S. missionary. Her husband is now hospital administrator.) After supper that evening in the home of Charles and Rhoda Couldridge, there was a welcome opportunity to meet all our own missionaries together and to discuss with them and hear their views concerning the present situation in Congo and the Society's policy and methods.

Leaders for today and tomorrow



Susan Le Quesne describes her work among students in

EAST PAKISTAN

IN East Pakistan, as in all developing countries, there is an ever-increasing demand for education. Free Primary education for all is the theory, but in practice it is still an unfulfilled hope. However, an increasing number of children are having education, and there is a great desire for more; ask a teenager what he wants to do, and the answer comes back: 'read'. So there has been a growth in the number of colleges, and young people come to Dacca from all parts of the province for further education.

There is student unrest in many parts of the world today, and Pakistan has its share, with strikes and processions, and colleges being closed for long periods. The motives may be mixed, but there is a genuine desire for education and for the better opportunities that will open up later on after higher education.

The pastoral care of students is undoubtedly important, and one can see the need for this in East Pakistan. Christian young people come to college in Dacca, and among them are girls who come, perhaps, from one of the Christian boarding schools, or, maybe, they have attended day school, and lived at home. It may be the first time that they have really left home, and there are all the adjustments that have to be made, to college life and life in a city, and a greater amount of independence; even if this latter hardly seems so in comparison with a girl student in the U.K.!

For nearly all of them it will mean that for the first time they find themselves living in a Muslim community. In one girls' hostel that I know there are two or three Christians among



(Photo: S. M. Le Quesne)

Christian nurses at the tuberculosis hospital in Dacca.

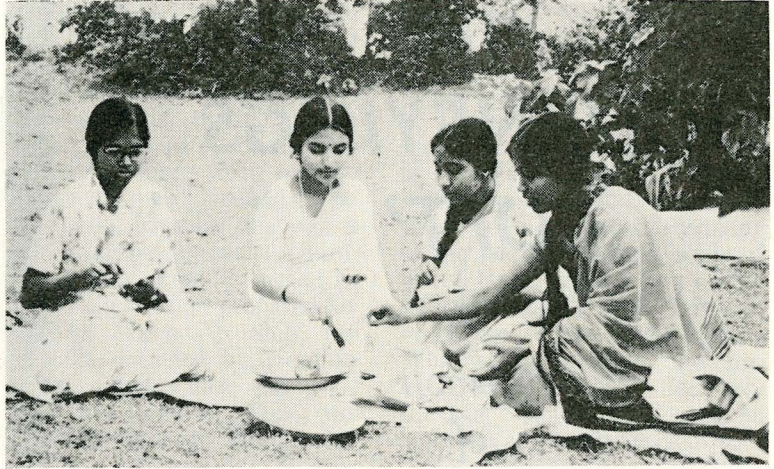
300/400 girls. These girls will be known as Christians, and questioned about their faith; a tremendous challenge and opportunity but there are also difficulties and temptations. When sharing a room with four or five other girls it is not easy to keep up your own daily Bible

reading and personal prayer.

Nowadays quite a number of girls come to Dacca to train and work as nurses in the various hospitals, and amongst them there are a number of Christians. Theirs is the challenge to show a real spirit of love and compassion and to serve men and

women in the name of our Lord Jesus, to keep up their standards, to stick to the truth and not to compromise. There are difficulties and temptations for them.

It is not easy for girls to go out and about on their own in East Pakistan and so it is difficult for these young people to come to church. This is especially true in Dacca where the church is down in the old city, involving travel down crowded, narrow streets, which are not very nice for girls alone. This difficulty comes at a time when they need to be built up and nurtured and strengthened in their faith, when they need help to relate their faith to the difficulties and temptations with which they are faced. It is part of my job to go and visit these girls, to chat with them, to help them settle in when they first come to Dacca, to listen to them as they talk about their study, their work, their joys and sorrows. I try to encourage them in the Christian way, and to be a real friend, so that they can always feel they have someone to whom they can turn. Of course, when



(Photo: S. M. Le Quesne)

Christian students at a young people's picnic.

going among and chatting with these girls, contacts are made with others, their non-Christian fellow-students, who show a healthy curiosity to know who you are, who wish to practice their English, and are astonished that you can talk Bengali!

These young people are going to be the leaders of tomorrow, and the leaders of the Church of tomorrow. The Church desperately needs educated leaders

—both full-time and lay. Please pray for these young people, that they may be strong in the faith, that they may grow in wisdom and in spirit and that they may not fall into temptation or grow cold in the faith. Pray that they may dedicate themselves to Christ and His service and from their student days onwards be faithful witnesses to His saving power for all mankind.

MISSION MATTERS

E. Bruce Hardy reviews the booklet by R. E. O. White, "prepared for the Baptist Men's Movement.

At 3s., these studies are very good value, as indeed they would still be were this attractive paperback booklet more expensive. The material is well presented in a type-face and lay-out that encourages readability. Principal White's style displays the facility with the English language that we associate with him: his touch for the apt phrase and striking paragraph rarely deserts him, and the concern lying behind the words is always evident. The reader should not expect gentle handling: at

least twice in each study he will come across a sentence having the effect of a Mick McManus wrestling hold, from which he can only extricate himself by submitting to the force of the Principal's intention.

This is to compel us to think very seriously indeed about what we mean when we talk about "mission", how we are to prepare ourselves for it and how in our environment we propose carrying it into effect. Mr. White is aware of our prejudices, our false starts, our inadequate motives and our half-understood desires: he makes us ponder ourselves, and leads us to Christ to consider Him and His ways of winning others: He knows all about the false dichotomy which asks—should I try to save souls or to improve society?—and deals brilliantly with it. If

he comes down plainly on the side of those who consider that men must in the end find a personal God in Christ, he puts this in a fashion which holds little promise for a certain kind of evangelical preconception: "Evangelism is not indoctrination—though the two are frequently confused. Christian faith is *always* a new discovery, a private revelation that comes directly from the Father. . . . Some knowledge, some Christian contact paves the way: but the crucial moment of truth is always personal apocalypse, a blazing insight that makes everything plain" (p. 37).

No group selecting this booklet as a basis for future study in groups will regret the decision, and it could well be used in the kind of ecumenical study group which is becoming locally popular.

‘IN JOURNEYINGS OFT’

A
Memoir
of
Dr. H. R. Williamson



Dr. H. R. Williamson.

**Dr. H. H. Rowley reviews the Rev.
J. B. Middlebrook's tribute to their
former colleague.**

WHEN I entered Bristol Baptist College I soon heard of H. R. Williamson, who had left two years before I entered and who had left behind him the finest memory, both as a student and as a man. We had our missionary prayer meeting every week, when the roll of Bristol men on the field was regularly read out, and, since it was my hope to go to China, my interest in the China missionaries was especially strong.

I did not get to China until after a period in the home ministry, and when I did I was in a different province from Mr. Williamson. But his reputation was not confined to his own province, and he was always spoken of in terms of affection as well as esteem, as a mis-

sionary of outstanding ability and trusted by everyone.

When he was later transferred to the Shantung province, I lived next door to him, and when my wife and family were in England, I had all my meals in his home and came to know him intimately. I soon came under the spell of his personality, and the more I came to know him the more he commanded my esteem. After he came to the Mission House as Foreign Secretary, I frequently stayed with him when I came to committees, and our close friendship continued until he died. I counted it a high privilege to be asked to prepare the memorial resolution presented to the General Committee.

In view of all this I rejoice

greatly that the Rev. J. B. Middlebrook has prepared a fine *Memoir of H. R. Williamson* (published by the B.M.S. at 5s. 0d.), which should be widely read throughout the denomination, that as many as possible may know the quality of this great servant of the Society, who in so many ways gave himself to it. There are chapters on the years before he became a missionary, on the years in China spent in three different stations, on the years at Headquarters, and on the years of retirement. Whatever Dr. Williamson did, he did well, and all he did was governed by his love of his Lord, whom he so finely reflected in his character.

It was not the romance of missions that brought him into



Rev. J. B. Middlebrook (Author),
General Home Secretary, B.M.S.,
1942-62.

missionary service, but the missionary martyrs in the Boxer Rising. It was with the clear consciousness that service might mean sacrifice that as a young man of seventeen he publicly declared his willingness to fill one of the martyr gaps. His commitment was not merely the dedication of his gifts to Christ, but the willing surrender of his life to be sacrificed in the service of his Lord, if need be. Not lightly, but with a sense of stark realism and awareness of all it might mean, he rose in a public meeting to offer himself to his Master. This is the kind of man H. R. Williamson was.

That he was a distinguished Chinese scholar is well known, and is clear from Mr. Middlebrook's book. He was helped in his studies in Tsinanfu by Sun P'eng Hsiang, who had previously assisted Dr. Bruce in his work on Chu Hsi. Mr. Middlebrook refers to a little booklet on Mo Ti that was delivered as a lecture in Tsinanfu, which I reported for the North China Daily News, and I predicted that we should hear more of Mo Ti from the lecturer. Alas! I was a false prophet. I knew that Mr. Williamson (as he then was) was

preparing a work on Mo Ti, which he hoped to submit to London University for the degree of D.Lit. But shortly afterwards he learned that a German scholar, Professor A. Forke, had published a large work on Mo Ti, and his own plan had to be abandoned. Though this was a great disappointment to him, with quiet courage he turned to another subject and prepared his work on Wang An Shih, for which he obtained his London doctorate and which was published in London. This was characteristic of Dr. Williamson. He was never daunted by disappointment, but faced every circumstance with resilience and resolution.



Dr. H. H. Rowley, Missionary in China, 1922-30, Chairman of the Society, 1959-60 and 1961-62.

When the chair of Chinese in London was vacant, some of Dr. Williamson's friends were confident that if he were a candidate he would stand a very high chance of being appointed, and urged him to apply. But it was again characteristic of him that he would not take this way. Greatly as he loved the Chinese language and literature, it was not for this that he had dedicated his life, and he continued in the service of the Society. After his retirement, he could use his Chinese to help the BBC in its Chinese broadcasts, because this did not take him from the service of the Society.

Few of its missionaries can

have served the Society more loyally and wholeheartedly than Dr. Williamson. Few can have brought greater intellectual gifts to the service. Few can have served in more varied ways, first in a country station, then in a provincial capital, where he came to know intimately many of the leading officials, some of whom later played a part on the national stage, then in Tsinanfu in charge of the world-famous Whitewright Institute, and also as the Inter-provincial Secretary for our whole China mission, and then as Foreign Secretary.

All of this story is excellently told by Mr. Middlebrook, who was his colleague in the Mission House, and whose graceful pen finely brings out the versatility, the wisdom, the indefatigability, the patience, and the humility of this great man. Behind and beneath all this was a profound piety, which was never paraded, but which was the clue to all else. Every power he possessed was consecrated to the service of Christ, and every power was magnified in that service.

Let all who love the B.M.S. read Mr. Middlebrook's book and realize the privilege we had in being represented by H. R. Williamson, and let all who read bring a corresponding loyalty to the service and support of the Society, and not a few bring a like consecration of themselves to the work of the Mission. The China field is closed, alas! But other fields are open, and the Master's work may still be done. Who will respond to His call?

In Journeys Oft 5/-

From : Publication Dept.,
B.M.S.,
93 Gloucester Place,
London, W1H 4AA

A NEWS LETTER DIES AT 82

The **Monthly News Letter** of India ceased publication with its March issue. For over eighty years this News Letter had been a link between missionaries in India, retired missionaries, and others who had lived or worked in India.

In the final issue, the opening paragraph of the first letter, published in November, 1887, was quoted:

"Dear Brethren,

In accordance with the unanimous wish of those assembled at our late conference, I this month begin the series of letters which, it is hoped, will be the means of keeping you informed of those matters which are of special and common interest to us all, and thus lead to full and con-

stant sympathy, and furnish us with subjects for prayer on each other's behalf."

This was written by the Rev. George Kerry, then Field Secretary. For many years the letter carried a variety of news but, latterly, changed conditions led to the decision that the letter should be discontinued.

It is hoped that a cyclostyled letter will be published from time to time in the future, but this will be just for the missionaries.

Comments Invited

The B.M.S. publishes magazines and free literature to encourage support and to inform supporters of the work undertaken overseas.

This published material is in continual demand.

If you have any comments you wish to make on the Society's literature, the Home Secretary would welcome them.

Elizabeth Koli Killed in Road Accident

News has been received from Congo that Elizabeth Koli, the daughter of the Rev. S. Koli, of Upoto, was killed in a road accident in Kisangani.

Elizabeth had completed part of her training as a teacher at Liège, and it was while she was there that she attended the B.M.S. Summer School, for the second fortnight, at Bexhill in 1962.

YOUR HARVEST GIFTS CAN HELP TO MEET THE NEED OVERSEAS

IN recent years an increasing number of churches have remembered the needs of those who are undernourished and hungry, as they have celebrated their own Harvest Festival.

The B.M.S. and the Operation Agri Scheme of the Men's Movement are grateful for the help they have received.

The need overseas this year is still as great and you are invited to remember the work of the Society's agricultural missionaries in India, East Pakistan, and the Congo.

Gifts can be sent to the B.M.S. to support the missionaries and the agricultural work generally, or to the Operation Agri Scheme of the Men's Movement, which exists primarily to supply the "tools for the job".

Further information can be obtained from the General Home Secretary, B.M.S., or the Secretary of Operation Agri.

BAPTIST TIMES

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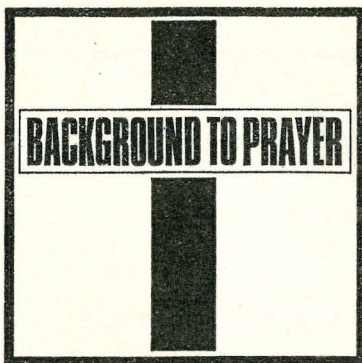
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(Based on the Prayer Calendar)

Nepal is about 500 miles long and 120 miles wide, with an area of about half the size of the British Isles. It has a population of 9,500,000, and it is reckoned that only ten per cent of these are literate.

It is only in the last twenty years that Nepal has been opened to external influence, and only since 1954 that the United Mission to Nepal has worked in the country. We have three missionaries with the United Mission, two

ACKNOWLEDGMENTS

The Secretaries acknowledge with grateful thanks the following gifts sent anonymously or without address.

(12 May, 1969)

General: Anon., £10; Anon., £1 10s.; Anon., £1; Anon., £2; Anon., £10; Anon., £25; Anon., £2; Anon., £3; Anon., £2; Anon., £1 (in memory of a dear friend); Anon., £5; Anon., £5; Anon., £2; Anon., £30; Anon., £2; Anon., £2 10s.; Anon., £9 10s.; Anon., £1; Anon.,

£10; Anon., £1; Anon., £6; Anon., 7s. 6d.; Anon., £3 5s.; Anon., £15 4s.

Medical: Anon., £1; Mr. J. Hughes, £2; Anon., £5; Anon., £1; Anon., £52.

Relief: Anon., £3; Anon., £3; "Prestdwick," £2; "R.P.," £1.

nurses, and a teacher, whom we are remembering in prayer.

A review of J. B. Middlebrook's "Memoir of H. R. Williamson" appears on page 108 of this issue. This book will supply the background for your prayers as we recall the years of faithful service given by many missionaries in China.

There are still 89 missionaries of the Society listed on our India staff, and we begin to think of them in our prayers during the

second half of the month. There are a number of small churches in Delhi that meet in old buildings, and there is also the new building and the growing work of the Green Park Church. This is a shared ministry with the Methodists.

Baraut and Bhiwani have been centres of missionary work for many years, and now the new Faridabad, with its expected population of 300,000, will offer opportunity for Christian witness.

MISS OLWEN M. EVANS, B.A. LLANELLI

Miss Olwen Mary Evans was the eldest daughter of the late Rev. Henry and Mrs. Evans, Horeb, Penrhynoch, Cardiganshire and beloved sister of S. Dilys Evans, Aberystwyth, and Eirlys Williams, Resolven, and sister-in-law of Rev. E. J. Williams, B.M.S. Welsh Representative. Miss Evans was missionary secretary of Bethania Church, Llanelli, for over forty-five years, a pioneer organizer and first President of the "G.A." Wales Group, and for forty years a Home Preparation Union Tutor of the Society. By her death, the church at Bethania, Llanelli, the Llanelli Women's Missionary Auxiliary and the B.M.S. and the British and Foreign Bible Society have indeed lost a staunch advocate and zealous supporter.

MISSIONARY RECORD

Arrivals

- 17 April. Dr. S. F. and Mrs. Thomas from Udayagiri, India.
- 21 April. Miss W. Powell from Gaya, India.
- 22 April. Rev. L. H. Moore from Kinshasa, Congo Republic.
- 24 April. Rev. A. Ferreira from Cianorte, Brazil.
- 1 May. Rev. J. L. and Mrs. North and family from Serampore, India.
- 3 May. Dr. E. M. Clow from Hong Kong.

Departures

- 20 April. Rev. A. G. Lewis for Dinajpur, East Pakistan.
- 24 April. Rev. D. A. and Mrs. Rumbol and family for Binga, Congo Republic. Miss O. R. Woodham for Kinshasa, Congo Republic.

Marriage

- 19 April. Mr. P. H. Riches to Miss I. M. Gibney at Bolobo, Congo Republic.

Birth

- 24 March. To Rev. A. A. and Mrs. Boorne, of Recife, Brazil, a daughter, Priscilla Jane, at Recife.

Death

- 7 April. Rev. Granville Napier-Gibson, aged 86, in Queensland, Australia. (India Mission, 1907-1932; ministry in Australia and England, 1932-1950.)
- 10 May. Mrs. Helen Elizabeth Stone-lake (widow of Rev. H. T. Stone-lake), aged 94, at Bristol. (China Mission 1910-1940).

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Rev. A. S. Clement, B.A., B.D.

General Overseas Secretary:

Rev. E. G. T. Madge, B.A., B.D.

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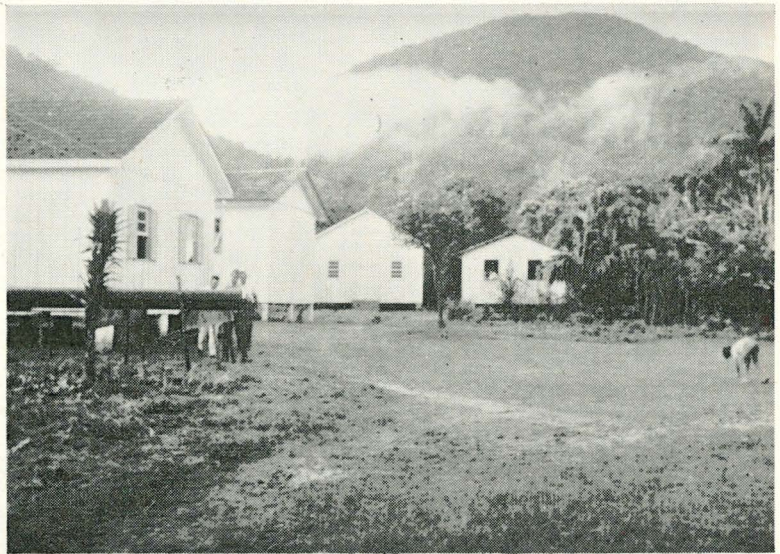
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*Holiday
Chalets
and
a
hike
for
pleasure?*



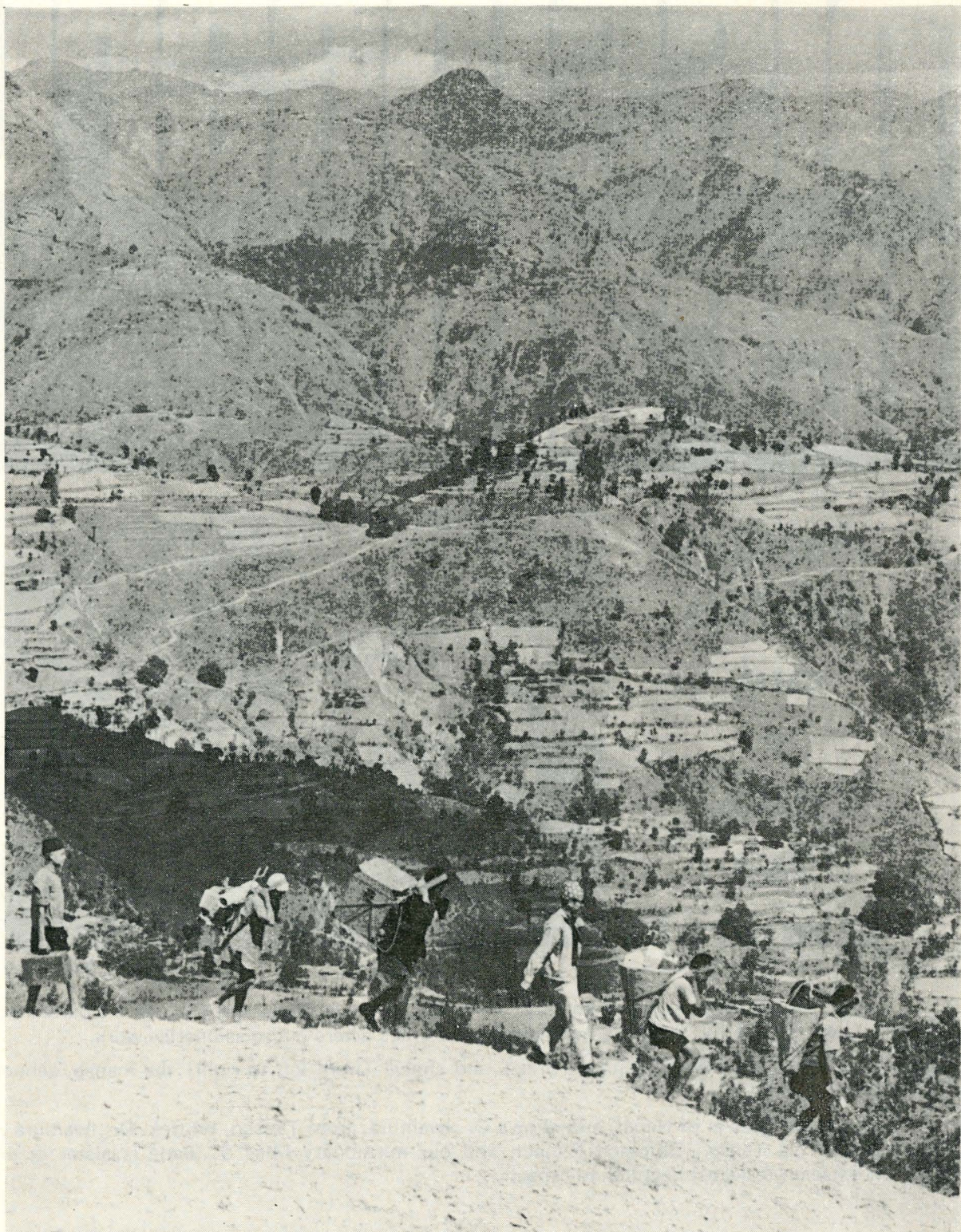
(Photo: B. K. Taylor)

August is still the month of holidays for many, but this photo and the one inside are not holiday advertisements. They are reminders of the areas where our missionaries work.

This photo is of Itaque, Litoral, Brazil, and shows (from left to right) the manse, school, and church buildings.

The photo over is of Nepal, and shows Dr. Iwamura, from Tansen, on trek. Dr. Iwamura is engaged in the Tansen Outreach Project, and our missionary Miss S. Slade is sister at the United Mission to Nepal hospital at Tansen.

AUGUST 1969 6^D



Going Overseas for two to ten years

by
Miss F. A. BROOK
Candidate Secretary

AMONG those in our churches who know that it is within God's will for them to offer for work overseas are some who cannot be sure that they should offer for an unlimited period. Some realize that family responsibilities will make it necessary for them to live at home in a few years time.

It is good that such friends should understand that the Society has a scheme for short-term service and is glad to welcome inquiries.

Among those on the field in this way at present are: Elizabeth Beasley-Murray and Avril Dawson in Congo and Margaret Blundell in Trinidad. All three are teaching in secondary schools, two are graduates, one has ten years teaching experience. There



Miss E. A. Dawson is a member of the New North Road Church, Huddersfield, and has taught at the Salendine Nook County Secondary School and latterly was Head of the Geography Department of Holmfirth Secondary School. After a few months in Belgium for French study, she left for Congo (Upoto Secondary School) in January 1969.

is also Miss J. W. Stevens, a well-qualified radiographer, serving at the Ludhiana Medical College while an Indian radiographer gains further qualifications.

Another graduate teacher and a secretary for the office in Kinshasa should be in Congo soon, and a minister from Scotland has been appointed to head-up a Lay-Training Project in Jamaica.

Dr. B. L. McCullough went out in 1964, for two years, stayed until 1967 and by then had decided that he should offer to continue in service with the Society. This offer was gladly accepted and the opportunity given to him and his wife to

undertake special missionary training and a further study of French before he returned to the field.

Such short-term service can be of great value on the field when there are enough long-term missionaries already there. In 1967 it was reiterated that "The Society holds that the ideal is still long-term service overseas. The missionary is called to cross the boundaries of nation, race, and language, to present the Gospel of Christ to men and women of other religions, or of no religion, and to express in other languages, and in the context of other cultures, the fullness of God in Christ.

"This can only be effectively achieved by those who are willing to spend long periods, possibly their whole lives, in the midst of other peoples, seeking to mediate the Gospel in terms which they can understand.

"Such intimacy and identification is not quickly achieved and all the Society's experience points to the need to continue to call the young people of our churches to dedicate their lives to this costly form of service."



Miss O. R. Woodham left for Kinshasa, Congo, where she is to become the Headmistress of the British School in April. She is a member of the Wycliffe Church, Reading, a qualified teacher, and served as Junior Activities Organiser on the Mission House staff from 1964-68. The children of our missionaries will be attending her school in Kinshasa.



Miss S. M. Bowers has been a member of the Mission House staff since September 1964, latterly as Secretary to our Associate Overseas Secretary. She is a member of Merton Park Church, a Girls' Brigade Officer, and has volunteered for secretarial work in the Field Secretary's office in Kinshasa.

The terms and conditions for short-term service were then set down as follows:

"1. Except in unusual circumstances, only offers of service for at least two years will be considered.

2. For periods of service of five years and less, only those will normally be considered whose qualifications and experience fit them to undertake work immediately in an area where such work will be in a language in which they are already proficient.

3. Only those will be accepted who are members in good standing in their own churches and, in the judgment of the Candidate Board, have shown evidence of a will to share their faith with others and in their lives and service to witness to the Gospel.

4. Except in special circumstances, all accepted for a short term will be expected to take a brief course of preparation and orientation."

One of the problems is language, though there are opportunities for working in English in some of the larger institutions. Again, those with a good knowledge of French, and those with a determination to improve the knowledge they have of the language, can help to answer the call from Congo.

Present needs on the fields which might be met by short-term personnel include:

10 Secondary School Teachers for Congo (some of whom must be graduates).

4 Doctors, one a woman gynaecologist.

2 Physiotherapists.

2 Occupational Therapists.

Other special needs are sometimes made known and if long-term offers are not received short-term offers might well be considered.

Is there someone you know whose attention should be drawn to this information? Is it speaking to you?

GOING OVERSEAS FOR LAY TRAINING

REV. H. F. DRAKE (*Associate Overseas Secretary*)
describes the new Lay Training project of
the Jamaica Baptist Union



Rev. W. Porch has maintained a continuing interest in the work of the Society and, when minister in Sudbury (Suffolk), served as District Secretary. He has been minister of West Dunfermline from 1963, and he and his wife and family left for Jamaica in July. Mr. Porch has written of his missionary call in the July issue of *The Quest*, copies of which are obtainable from Mission House.

IN 1839 Knibb, Burchell and Phillipo, at a united meeting of ministers, moved a resolution to establish in Jamaica a college for the training of native men for the ministry. In 1842 Knibb came to England to secure the support of the B.M.S. for this venture. The Society agreed to assume responsibility for appointing and supporting the first president and a grant was made from the Jubilee Fund. Calabar Theological College was dedicated on the 6 October 1843 with the Rev. Joshua Tinson as its first president.

The contribution that Calabar College has made to the life of the Jamaican churches down through the years is uncalculable. Although since 1964 it has ceased to exist with a separate identity, its original object continues to be fulfilled through the work of the United Theological College of the West Indies into which it is now integrated. In this new and larger setting the work started at Calabar is being broadened to include training for non-professional as well as professional

ministries. It is realized that theological education today must have as its aim the equipment of every member of the Church for the ministry to which he or she has been called by Christ. Full-time courses have been given at U.T.C.W.I. since 1964 and this year it is planned to set up an Extra-Mural Department to provide courses for lay people so that they may understand the Faith better in its relevance to the contemporary world.

To work closely with U.T.C.W.I.

The Jamaica Baptist Union, as a member body of the U.T.C.W.I. has been involved in the discussions which led up to the creation of this new Department and fully supports the action taken. At the same time, however, it was felt that there is still need for a denominational lay-training programme to be run in close collaboration with, and supplementary to, that of the U.T.C.W.I.

As there was no one immediately available in Jamaica to launch such a project, the J.B.U. appealed to the B.M.S. to recruit a suitable person in this country. At the meetings of General Committee held in March the offer of the Rev. William Porch, B.D., then minister of the Baptist Church at Dunfermline, Fife, to serve in this capacity was accepted. Mr. Porch, together with his wife and two children, sailed for Jamaica in June. The B.M.S. will be responsible for Mr. Porch's support and the provision of a car while the J.B.U. will provide housing and meet the running costs of the programme.

To instruct and equip members

A committee has already been set up in Jamaica with which Mr. Porch will work in the elabora-



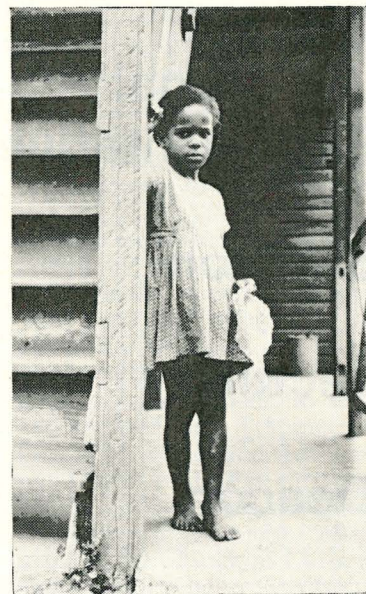
A scene in Jamaica.

tion of the details of this new project. Two broad aspects of activity are envisaged. In the first place help will be given to the many dedicated lay-workers who are already serving the churches as deacons, lay preachers and lay pastors. Weekend training courses and short conferences will be held and simple study aids prepared.

The Church, however, does not live in a vacuum. The second area of activity, therefore, will be directed towards helping laymen understand and communicate the Faith against a background of rapid social change. In the struggle for economic security and better living conditions the Church in Jamaica has popularly been regarded as a harmless relic of the past. Now, signs are appearing that apathy is developing into open hostility. Many young people claim to see the Church as an agent of the forces of privilege and established power. From other quarters the Church is under fire precisely for its refusal to give uncritical support to the "establishment".

In the face of a deteriorating economic and moral situation

the Church can either withdraw within itself and become a pietistic ghetto or it can seek under the guidance of the Holy Spirit so to instruct and equip its members that they be able to bring the mind of Christ to bear on every situation. It is this latter that this new lay training programme will seek to do.



A little girl in the West Indies.

Overseas is home for John Mandiangu

who writes:

Nurse

Administrator

**Associate
Director**

**Medical
Assistant**

**Legal
Representative**

Surgeon

Lecturer

Deacon

I WAS born in 1931 into a Christian home. My father served the Lord Jesus at the Mission of Sona Bata (American Baptist Mission Station). He died in 1961, but my mother is still alive. At an early age I began to attend Sunday school and the infants' school. When I was 13 years old I had already made my decision to follow Christ, and I was baptized.

In 1946, when I had finished my primary school studies, the headmistress selected me, amongst others, to continue in further study for three more years. At that time there were no secondary schools in any of the Missions. I often thought of the story of the Good Samaritan, and, in like manner, I tried to help others. I had always shown a great interest in the medical work, and I applied to sit the entrance examination for hospital training. Then I was chosen to be a student in the Protestant School for Medical Auxiliaries. This was at Sona Bata Hospital. Although I had to spend a lot of time in study, I continued to take part in church activities, and helped as a Sunday school teacher.

In 1951 the Missions uniting to build the hospital at Kimpese decided that as the first building was now finished some of the students from Sona Bata should be transferred to help in the new hospital. I was in the third-year group of students who were sent to Kimpese. This was in March, 1952. There was a lot of clearing up and arranging of the wards to be done, so our first

patient was not admitted until June, 1952. Many others were admitted in the days which followed and we were kept busy. In 1953 the other students from Sona Bata came to Kimpese, and in July, 1953, the hospital was officially opened.

I was married during my year of Stage (practical experience), on 8 February, 1953, and my wife, Lubula Elizabeth, also came from a Christian background. Her father and my father had shared in the Christian fellowship at Sona Bata, and had been friends for many years.

Ours is a happy Christian home and God has blessed us with three daughters and two sons. My wife teaches in the primary school. She is also President of the Association of Christian Women at I.M.E. When my medical training was finished in May, 1955, I was asked to stay on at I.M.E.

The doctor with whom I worked was pleased with my interest and my care for the patients; he began to teach me the theory and practice of surgery. First, I did small operations, then I was allowed to do some of the major surgery. The doctor also counselled me in the administration of the Nurses' School, and gave me other duties.

When the Council of Administration for I.M.E. met in 1960, they appointed me to be Associate Director of the Medical School, a position which I held until October, 1963. Then, in November of that year I was

(Mr. Mandiangu told his life story to Mrs. Rhoda Couldridge)

Mr. David H. Wilson

(Director of I.M.E. 1965-1967)

writes :

Mr. John Mandiangu qualified as a male nurse at I.M.E., Kimpese, and eventually became surgical assistant to Dr. Glen Tuttle, the Institute's founder and, at that time, medical director.

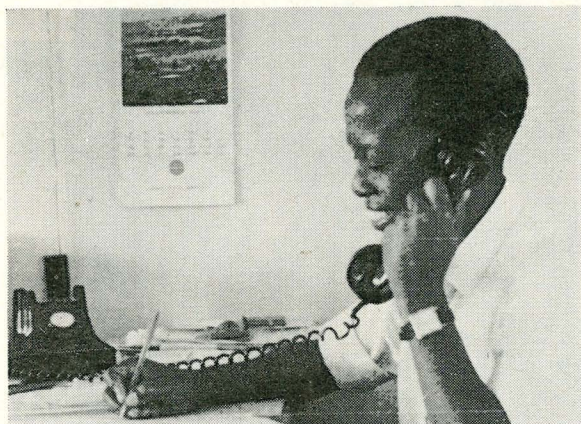
In 1960, when all the missionaries had to leave I.M.E. for three weeks, Mr. Mandiangu, together with three other senior Congolese staff members, kept the hospital going. In the years since then one of those other three has retired and two others have left, so that Mr. Mandiangu is now, by far, the most senior of the Congolese staff members.

In 1963 he went to the U.S.A. for about nine months and took a course in hospital administration at Columbia University, New York. When he returned to I.M.E. in 1964 he became Hospital Administrator (and personnel manager) while still continuing to work as an assistant surgeon.

In 1965 the Annual Board Meeting appointed him "Legal Representative" of I.M.E. This government-required office had always been held by the senior missionary doctor up till then.

Since then he has carried his responsibilities and fulfilled his duties as hospital manager and legal representative with outstanding ability and devotion. During my two years as medical director I found him a wonderful friend.

One lunch-time, when we had spent most of



Mr. John Mandiangu

the morning on difficult personnel problems, we were leaving the hospital office and I made some weary comment about the difficulties of our job. "Yes," he said, "but think of Moses. I don't suppose he got much joy out of leading the children of Israel through the wilderness; but he kept on because he knew it was God's will." Joao was both a friend and a counsellor to me.

In 1966, when a church was formally constituted at I.M.E., Mr. Mandiangu was elected chairman of the deacons, an office which he held until the arrival of our first African pastor, Rev. John Matwawana. He is an excellent lay-preacher in both Ki-kongo and French, and regularly attends the English-language service as well.

His deep Christian faith and gracious manner have enabled him to play a very important role in the development of the spiritual, medical, and social life of the Kimpese Medical Institute.

(continued from previous page)

sent to the United States to study Hospital Administration. This was a programme of intensive study arranged by the University of Columbia in New York City. I also spent some time in the Surgical Department of the Methodist Hospital of Indianapolis (Indiana). Amongst the students at the University I met people from Japan, Indonesia, Jamaica, Sierra Leone, and Columbia (Latin America). We spent five months in Puerto-Rico to study the problems of Public

Health, and also to gain experience of work in a small hospital.

When I came back from America in 1964 I was appointed Associate Director of the Hospital at I.M.E. During that same year the Congolese Government raised my status to the rank of Medical Assistant. When the Hospital Committee met in May, 1965, I was made the legal representative and put in charge of the hospital staff. As well as my administrative responsibilities I help with surgery, twice a week I operate, and once a week I have a clinic for general consul-

tations. Two hours each week I give lectures to the third-year nurses.

When the church was officially constituted at I.M.E. I became a deacon for a period of three years and my wife, too, was elected for two years.

I know that God has called me to help my neighbour, to serve and to love him. I know that God is my helper and that without Him I could not carry out all my different responsibilities. I am happy to serve as an instrument in the Church of Christ in Congo. Praise be to God for all His goodness to me.



Dr. and Mrs. B. L. McCullough were first appointed in 1964, when they volunteered for short-term service. After working at Sona Bata (1965) and Bolobo (1966-68), they returned for furlough and offered for long-term service. Dr. McCullough has taken a course in tropical medicine. They have spent a term at St. Andrew's Hall and, after further French study in Belgium, left for Congo (Bolobo) in May.



Miss C. S. Knightley (above) is a member of the West Ealing Church, having previously been baptized at Main Road Church, Romford. She has pharmaceutical experience at the Hammersmith Hospital and University College Hospital, London, and, following courses in French and tropical diseases, is designated for work in the Congo.



B.M.S. MISSION ARE GOING TO

Nurses

Doctors

Pharmacist



Dr. D. K. Masters, M.B.S., D.(Asst.)R.C.O.C. Salem Church, Hayes father was minister for Masters, S.R.N., S.C.M. Oak Hall Christian Fellowship both studied French at Belgium, before leaving. They will begin their service

Miss M. G. Parker, S.R.N., S.C.M., was baptized at South Harrow Church, and is now in membership at Colchester Road, Ipswich. After one year at St. Andrew's Hall and one year in Belgium for French study and the study of tropical medicine, she leaves in September for service at Bolobo.

NARIES WHO D THE CONGO

Builder

Teacher

Minister



R.C.S., L.R.C.P., M.B.,
G., is a member of the
Middx., where his
23 years. Mrs. I. M.
J., is a member of the
owship, Harrow. They
nd tropical medicine in
g for Congo in July.
ervice at Pimu.

Mr. and Mrs. C. J. Brown,
who left in July, were both
baptized at the Chaplin Road
Church, Dagenham. Later they
were in membership at St.
Thomas Baptist Church,
Exeter. After a year's study at
St. Andrew's Hall and a year
in Belgium, Mr. Brown will be
serving as builder/mainten-
ance man in Kinshasa. Their
four children travelled with
them.



The secondary school at
Bolobo has a new teacher in
the person of **Mr. D. V. W.
Hurford**, who left for Congo
in May 1969. He was bap-
tized at the Perry Rise Church
and later was in membership
with Tooting Junction Baptist
Church. Mr. Hurford was at
St. Andrew's Hall for two
terms, and also spent some
months in Belgium before
leaving for Congo.



**Rev. C. D. Norkett, B.A.,
A.K.C.** (above), is a member
of the Bookham Baptist
Church. Following his theo-
logical course at Bristol, he
served for some months as
Assistant at the West Ham
Central Mission and then
studied French in Belgium.
He has attended summer
schools and served as a group
leader. He leaves in Septem-
ber for Bolobo, Congo.

GOING OVERSEAS—

as they look to retirement

Rev. H. T. D. Clements: China (C.I.M.), 1931–45; West Malling, 1945–48; Darlington Fellowship, 1948–53; Ansdell, 1953–62; Egremont, Wallasey, 1962–69; Member, B.M.S. Committee, 1952–58, 1959–65; 1966—

“Why ever at your time of life are you going overseas, up-rooting yourselves from the work of the ministry at home and facing new experiences in distant places.” This is the question that has been put to my wife and myself constantly during recent weeks. The simplest and most direct answer is, “Because we believe and are convinced that God has called us to do this.”

“But how has this come about?” is the supplementary question, and, indeed, this perhaps is the important one.

Our experience certainly emphasizes the fact that God not only calls young people to serve Him and the Church overseas, but also those of maturer age, even those who thought they were within sight of retirement! But how has this come about?

As I have served on the B.M.S. General Committee and the Asia Sub-Committee through the years, I have become aware of the needs of the work and its challenging situations. For about a year it has been known that a senior minister was required to do a particular piece of work in Ceylon and I looked more than once at the item on the committee Agenda, “Ceylon Staffing”, and thought, “whom shall we send and who will go for us?”

At one particular committee meeting towards the end of last year a fellow committee member

Rev. H. T. D.
and
Mrs. Clements.



handed me a copy of an old missionary magazine, dated September 1933, on the front cover of which was a photograph of a group of missionaries in China; included in that group was my wife and myself. What was more important was the fact that the editorial article in that issue was headed by a verse of scripture: “Ye have dwelt long enough in this mount”. (Deut. 1:6).

This set a train of thought in motion with the result that we

were led ultimately to offer to the Society for the work in Ceylon. God had said to me, “You have sat on this committee a long time; you have talked about these things; you have had many years in the home ministry; you have had experience overseas; *now act*, be involved personally.”

Thus the call came, and for us it is a tremendous privilege to be able to finish our years of service for Christ, as we began it—overseas.

Miss A. F. Garner left for Congo in May for a short term of service with the Society. She was born at Colchester, educated at the County High School, and baptized at Eld Lane Baptist Church in November 1928. She had a post in the Post Office Telephones before moving to Peterborough, where she was a deacon at Oundle Road Baptist Church. She held a responsible position in Inland Revenue. She retired early in order to serve overseas, and left this country to help in the office of the Community Development Centre (CEDECO) at Kimpese. This is an interdenominational training centre for both Angolan refugees and Congolese villagers, and courses include agriculture and various trades.



Medical Needs and Opportunities OVERSEAS

* * * *

A nurse for new work in Brazil

* * * *

£7,000 needed now for established work in India and Congo



Miss A. P. M. Parish, R.S.C.N., S.R.N., S.C.M., was baptized at Waterlooville Church, Portsmouth, and is now in membership with Carshalton Beeches Free Church.

This month, Miss Angela Parish leaves the U.K. for language study at Campinas before beginning her work with the mobile dispensary in Paraná, Brazil.

Here is a new piece of medical work undertaken by the B.M.S. Paraná needs our Christian medical service.

In Congo and India millions are in need of medical treatment. The hospitals established by the B.M.S. in these countries have given many years of service. They are now the responsibility of the local church, but in no area does the local church make any significant financial contribution, and in some cases church employees receive free treatment.

The patients of our hospitals are poor, and we wish to continue to serve them in Christ's Name.

A mission hospital never knows how many patients will come.

We do know that the cost of drugs and equipment is constantly rising.

We do know that we must meet the wage scale for national personnel.

This year there will be deficits on the accounts of the hospitals and as a Society we wish to wipe off these deficits so that the hospitals will be free to serve the people who need their help—the poor, the undernourished, the disease-ridden.

£7,000 is needed now, in addition to our £500,000 budget. Will you make an extra gift?

Will you encourage your church to send a special donation?

All gifts, clearly marked £7,000 Hospital Deficit Fund, should be sent to:

The General Home Secretary, 93 Gloucester Place, London, W1H 4AA.



Rev. J. Matwawana giving the keys of the bookvan to the L.E.C.O. Distribution Manager, Robert Kroeker.

A Bookvan Makes Christian Literature Available on Congo's Highway

Report by Mr. Robert L. Nicklaus, who has recently been appointed Literature Director of L.E.C.O.—the Churches' Publishing house in Congo, Kinshasa. This article and photo appeared in the spring issue of "Outreach", magazine for the U.S.C.L.

THE blue and grey book van left a wake of admiring eyes as, for the first time, it rolled along Congo's most important highway on 9th December 1968. This maiden trip of the literature truck, operated by the Librairie Evangélique au Congo (L.E.C.O.), brought to a climax a campaign launched by the Canterbury Christian Council in collaboration with U.S.C.L. and Feed the Minds in 1967.

The paved ribbon of highway in the Lower

Congo, 280 miles long, links Congo's capital of Kinshasa with the nation's principal seaport of Matadi. Centres of population and commerce stretch along the whole length of the road. But until last year, there was no way to make Christian literature available in this fertile area. Local shopkeepers interested in stocking Bibles and religious literature were discouraged by the time and expense involved in getting them. They had to make a day-long trip to Kinshasa, spend a second day buying supplies, and then return home the third day with the added expense of transporting their supplies.

The Rev. D. R. Chesterton presented the need of this strategic area to the Minister's Fraternal in Canterbury in late 1966. The member-churches of the Christian Council mounted an intense campaign to provide a book van for the Kinshasa-Matadi district. Even the children worked hard: local schools raised enough money to buy wheels for the truck. On 1 May, 1967, the Archbishop of Canterbury presented a cheque for £950 from the Canterbury Christian Council to Sir Robert Hutchings, Chairman of the Feed the Minds Campaign. This gift, together with an equal amount from Whitley Bay, made possible the purchase of the large bookmobile referred to below.

Meanwhile, in Congo, the inter-mission publishing house of L.E.C.O. began preparing the way for the book-van it was to receive. Congolese store-owners were contacted and, eventually, thirteen agents were approved. One businessman contacted was Enock Kubangusu, a Kinshasa-based merchant. Mr. Kubangusu is an example of the hard-working, astute Congolese merchants who are gradually developing their own networks of stores throughout the interior. His store at Kimpese, approved as a L.E.C.O. agency, serves an area which is a major centre of educational and medical work in Congo.

A Volkswagen "combi" began monthly trips to supply the thirteen agents, and also to sell literature at markets along the highway. When Samson Emmanuel, a 31-year-old storekeeper at Moerbeke, received his first shipment, he danced around the open boxes like a little boy at Christmas. The "combi" could only carry a half-ton of supplies, which were usually depleted halfway between Kinshasa and Matadi, but it was a start. The first seven trips averaged 240 zaires (£210) per voyage and, more important, excited considerable interest in the arrival of the larger

A COMMON ENTERPRISE

By Neville B. Cryer, Home Affairs Secretary of the Conference of British Missionary Societies.

IT was a Chinese Christian at the 1910 Edinburgh Conference of overseas missionary bodies who was the most effective speaker calling for a 'common enterprise' amongst those who were then doing mission work in his country. If Jesus Christ was to be truly proclaimed, he told that early ecumenical gathering, then Christians in China would have to engage many more of their own people in the task and the Christians would have to work together more obviously than had so far been the case.

Recently, at a Seminar on China organized by the C.B.M.S., some more lessons to be learned from events in China were being examined. The speakers at the Seminar were Britons who had in earlier years served as missionaries in China, or who had recently been in China. Reflect-

ing on the 'cultural revolution' in China, some of the lessons they suggested might be learned were these.

To convey a message effectively to-day means that it has to be simple. It may be a message which makes big demands and takes a great deal for granted but it must be presented in a straightforward fashion. One of our common mistakes in using the most modern means of communication has been that we have tried to be too rationalistic in our impact and have been too unwilling to give prominence to the bare essentials. This was brought home to me by a recent conversation with a Paris hotel proprietor who on seeing my passport remarked, "Oh! I don't believe. I am an atheist". We chatted. She found all men to be selfish and greedy. She wanted nothing but a little happiness for

herself and husband. She admitted that Jesus seemed to be different from other men, as far as she knew, and there were some happy people of her acquaintance. But as far as Christians were concerned she could only see that they had committed every known crime in the name of Jesus—even killing people!

Never before have I realised how in many minds *all* Christians are lumped together. To this quite ordinary woman, ours was a common, if disreputable, enterprise. It was a complicated and worldly enterprise too. Perhaps we have to be taught afresh to rediscover what really constitutes the Church of Jesus Christ and what is its principal task. When I suggested that what the hotel proprietor was in fact objecting to was the ecclesiastical set-up, she smiled and said, "Maybe".

Another lesson from the China Seminar was that the cultural revolution in that country had involved participation by every kind of person—poor and not so poor, urban dweller and peasant, soldier and civilian, scholar and worker. This perhaps links up with the problem already mentioned—what is the Church? For too long, perhaps, we have allowed the Church to be something apart from us—the clergy above us, the Church adminis-

book van, which could supply them with twelve times as many supplies.

On Friday morning, 22nd November, 1968, the newly-painted and equipped bookmobile stood in L.E.C.O.'s delivery yard, surrounded by the ninety employees of the publishing house. One of the guest participants in the dedicatory service was the Rev. Joao Matwawana, who had been studying in England, and was present when the Canterbury cheque was presented. In his dedicatory prayer, Pastor Matwawana made mention of the Rev. Robert Archer, Baptist Minister in Canterbury, and others who had worked so hard to make the vehicle possible.

In addition to carrying wholesale quantities to L.E.C.O. agents, and selling literature to the numerous and crowded markets along its monthly route in the Lower Congo, the van also delivers packets of the monthly magazine *Moyo*, which has been suffering for lack of an adequate distribution system.

In addition to this literature truck's west-bound journeys, similar plans are being worked out for trips to the east of Kinshasa. All told, Pastor Matwawana's prayer that the vehicle "be a source of light to many" is being answered. And all this happened because groups of dedicated people in England put wheels to their concern.

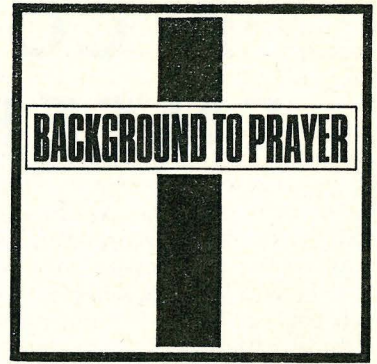
trators in some central office, the missionaries doing work at home or overseas, the saints of the Church's past. The Church, however, is US! It is a common enterprise involving us all. A French newspaper has just reported that in any overseas Roman Catholic diocese the missionary work going on there must now become the responsibility of and be placed under the direction of the church in the area with the Bishop as its chief representative. This only underlines the same principle—that Mission is a common enterprise in which we are all engaged. Not least is this true of those in any local church wherever we are. We too are part of the whole world-wide mission in which the church is engaged. We cannot avoid participation in it because some society or group is also devoted to it. Mission can never be adequately done *for* us, but only with us. It is a common enterprise.

A third lesson to be learnt from recent events in China is apparently this. Mission itself is a common enterprise between God and ourselves. Of course it is true that God's love, purpose and concern for China, or for the Chinese in London, is constantly present whatever we may do or say. We may neither ignore the presence of God in places where his power may not be evidently present nor may we safely take it for granted. God's presence has to be made known, shown to be in men's midst and made available for acceptance. The reverse is no less true.

This is the common enterprise of mission wherever we are—in the Far East or Britain's North West. We are not to usurp the love and initiative of God—yet equally he calls us to incarnate his divine mission and purpose for men wherever we may happen to be—in China, Chicago, Chichester or Czecho-

slovakia.

This, moreover, is the common enterprise which your society's share in the work done through the Conference of Missionary Societies in Great Britain and Ireland (C.B.M.S.) is meant to demonstrate. It is a proper and a primary purpose of all the C.B.M.S. member bodies to see in what new ways there can be done as a common enterprise those tasks of mission which cannot be as fully and meaningfully done if done separately. Moreover, this is also the main issue facing 'the Church' in each locality. It is not primarily a matter of how we may satisfactorily achieve a form of organised union. It is the effective searching for and using of those means of common enterprise with all our Christian neighbours which will best enable boys and girls at school, men and women at work, and families at leisure to see—and so to serve—Jesus Christ as Saviour and Lord.



(Based on the Prayer Calendar)

Education has always been regarded as of major importance in the spread of the Gospel, and the establishment of the Christian Church.

For the first week of this month we are remembering the opportunities offered through the work in schools and hostels in North India. Pray for the staff of the schools, for the girls who are leaving whose Christian faith will be tested as they proceed for further training or seek employment, and that staffing needs for the future will be suitably met.

The Christian Hospital, Chandraghona, has made news recently because of its rebuilding programme. The work of renovation continues. There are hopes of extending village work in an effort to reduce and finally eliminate leprosy. The Chaplain, Rev. Tapan Sarcar, is a young pastor from the Pastors' Training School, Dacca, and prayers will support his work among the patients, many of whom are Muslims.

The Pastors' Training School, together with the new correspondence course in theological training, is training leaders for the Church in East Pakistan.

The Rev. J. K. and Mrs. Skirrow have now moved to Rangpur, and Swe Hla Phru and his wife, who were married on 28 February, have responsibility for the work at Rangamati.

In Barisal, the Rev. H. W. and Mrs. Nicklin continue their work among the 63 churches in the area.

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MISSIONARY RECORD

Marriage

- 7 June. Mr. G. D. Sorrill to Miss J. Barratt, at Sheffield (missionaries at Chandraghona, East Pakistan).

Arrivals

- 13 May. Mrs. T. W. Allen and Miss M. C. Moon from Colombo, Ceylon.
15 May. Rev. N. K. and Mrs. Drew and family from Fari-dabad, India.
17 May. Miss J. Barratt from Chandraghona, East Pakistan.
22 May. Mr. and Mrs. D. J. Stockley and family from Chandraghona, East Pakistan.
28 May. Miss E. R. Lewis from Delhi, India.
1 June. Mr. G. D. Sorrill from Chandraghona, East Pakistan.

Departures

- 15 May. Mr. D. V. W. Hurford from Belgium to Kinshasa, Congo Republic. Mr. and Mrs. M. Woosnam and daughter to Ngombe Lutete, Congo Republic. Miss A. F. Garner to CEDECO, Kimpese, Congo Republic.
17 May. Dr. and Mrs. B. L. McCullough and family, from Belgium to Bolobo, Congo Republic.

Death

- 10 May. Mrs. Helen Elizabeth Stonelake, aged 94, in Bristol (widow of Rev. H. T. Stonelake, China Mission 1909-1940, Jamaica 1941-1942).

ACKNOWLEDGMENTS

The Secretaries acknowledge with grateful thanks the following gifts sent anonymously or without address.

(Up to 3 June, 1969)

General: Anon., £30; Mr. J. H. Pegrum, £2 7s. 3d.; Anon., £5, Anon., £2; Anon., £1 12s.; Anon., £1; Anon., £2 10s.

Famine Relief: Anon., "Yours sincerely", £5; "R.P.", £1.

Medical: E.I., Lowestoft, £10 10s.

LEGACIES

		£	s.	d.
March				
21	Mr. A. M. Williams, Streatham	100	0	0
24	Miss W. R. Lee, Yate, Bristol	31	10	0
25	Mr. J. W. Balmford (Evangelistic & Medical) ...	5,881	17	1
25	Mrs. Elizabeth Balmford (Evangelistic & Medical)	8,391	1	9
26	Miss M. L. Hanger	50	0	0
31	Calladine Trust	59	15	11
April				
3	Mrs. M. A. Daymond, Bath	100	0	0
3	Miss M. J. Shields	62	0	0
10	Mr. E. H. Colman, Peterborough	304	0	3
16	Rev. G. A. Griffith, Northampton	50	0	0
16	Mr. Kenred Smith	500	0	0
17	Miss N. E. Cove, Devon	250	0	0
17	Mrs. Annie Atherton, Truro	59	13	2
21	Miss B. A. Tregear, London	214	8	1
24	Miss Marion Darke	25	0	0
28	Miss Ada Hudson	5,000	0	0
28	Mrs. E. M. Bedwell	50	0	0
28	Mr. W. Haward	25	0	0
May				
2	Miss D. M. Buckland, Andover	50	0	0
9	Mrs. L. M. Jones, Ebbw Vale	5	16	3
12	Mr. C. T. Hunking, Weston-super-Mare	25	0	0
15	Miss D. M. Holden, Whitstable (Medical) ...	200	0	0
16	Miss Edith Moore, Halifax	43	2	0
21	Mr. Charles H. Millman, Leicester	150	0	0
21	Mrs. E. M. G. Carter, Barking	70	16	0
30	Miss H. E. Cove, Plymouth	144	10	9
30	Miss A. M. E. Sutton (Balance)	3	6	10

There are many friends of the Society who continue to make provision in their wills for the continuation of its work. The Society is grateful for every such gift, and the General Home Secretary will always make himself available to discuss in confidence any wish you may have regarding the leaving of your property or money to the Society, so that it may best serve the Kingdom of God.

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A shop by the ferry across the Lindi river, near Kisangani, Congo.

(Photo: A. S. Clement)

SEPTEMBER 1969 6^D

A long record of Christian Service in Congo is bearing fruit

reports John Carrington

LIKE many another problem in Central Africa, poverty has become more acute since the arrival of western civilization, with its economic systems based on money and private interest. Poor people were not unknown in our Upper Congo villages a hundred years ago—our Lokele people near Kisangani have a sly proverb which runs: "If you're a poor man, take up witch-doctoring"—but their plight in those days was never so difficult as that of poverty-stricken inhabitants of Kisangani today.

Perhaps the name for "money" in the local talking-drum language can give us a clue to explaining this: "Bits of metal which arrange palavers". Knives, spear-blades and axe-heads, bracelets and anklets, were the "bits of metal" in evidence when marriages were arranged, quarrels made up, thieving atoned for, fighting settled, and so on. But they were rarely ever used to buy food; the forest garden had always sufficient for the family and for visitors; nor to obtain clothes: you made them yourself out of bark soaked in the marshes; nor to build a house: there were always

plenty of poles and leaves in the forest for the cutting. Life was geared to a subsistence economy rather than to the acquisition of money. Matthew 6:25-33 is far more acceptable in such a Congolese situation than in any modern western country.

Every missionary knows that the pre-colonial days were far from idyllic. But it must be said that the introduction of western civilization with its money economy has been, and still is, responsible for a lot of the hunger and poverty which the Christian Church must try to meet as she obeys the command of her Master: "Love thy neighbour as thyself." You cannot get manioc and bananas to grow in the asphalted streets of the city; even if you could, thieves would get to the crop first. Beggars abound in the town's streets, whereas village people of old would have absorbed indigent and infirm members of the clan into their own family groups and looked after them. Part of the blame for the presence of so many prostitutes in the city must be laid at the door of the urban situation where young women, far away from tribal control,

find an easier way of making money than growing food in a forest garden, or fishing in forest streams.

The Christian Church in Congo is tackling this hunger and poverty in several ways. Our own Society pioneered the work of helping Angolan refugees coming over the border in the Lower River area without anything to live on—people who had been hounded out of their villages and forced to leave their own food supplies by soldiers. Our own missionaries and African colleagues coped with this need for relief work; they are still at it. The inter-denominational Congo Protestant Relief Agency, closely linked with the Congo Protestant Council, has been able to channel medicines, clothes and food to stricken areas, especially those suffering from famine after the Basimba rebellions in the Kwilu and Oriental provinces.

Eat what the monkeys eat

One of the difficulties facing all workers of this kind is that of making sure the supplies reach people for whom they are intended rather than being stolen or embezzled on the way. Our own church leaders (Pastors, Evangelists, Deacons, Teachers) were able to help practically at this point, and C.P.R.A. agents were glad to be able to hand over to our Christian leaders, canoe-loads of supplies for distribution by them in the rural areas. My wife and I were glad personally to have some of their rice, milk powder and protein food, as well as knitted vests and cotton dresses to help save the lives of some of the children brought out of the forest near to Kisangani in 1967, after months of trying to live on leaves, wild fruits and mushrooms. (You watched what the

monkeys enjoyed eating and then tried some of that). In spite of our care, many of these little ones died—they were too far gone with kwashiorkor for our food to help them—but some were saved, and are now back in their villages, well and strong.

Still room for private action

We are indeed grateful to those official relief agencies for the tremendous amount of help they bring to us from folk in the West who are concerned about African poverty. But there is still room for private action on the part of church members who can assess the local needs as soon as it arises, and give immediate help. The devoted bands of women belonging to our Baptist Churches in Kisangani do a remarkable job in collecting money among themselves to buy manioc, bananas, pea-nuts and flour, which they cook and take to needy patients in the hospitals of the city. Our pastors, too, are entrusted with sums of money by the Church for use among needy people who present special problems.

In some ways, however, all these methods of helping are only palliative. We ought to be trying to tackle the problem of poverty and hunger at its roots. And this is where a long record of Christian service in Congo is bearing fruit. Medical care has always been to the fore in our Congo mission work, not only in meeting the immediate need of sick patients, but in training Congolese nurses and medical workers. We hope soon to have a medical faculty in the Free University of Kisangani; those already running at Lubumbashi and Lovanium cannot produce the large number of doctors this country needs. At Yakusu and our other B.M.S. hospitals in Congo, we have always insisted

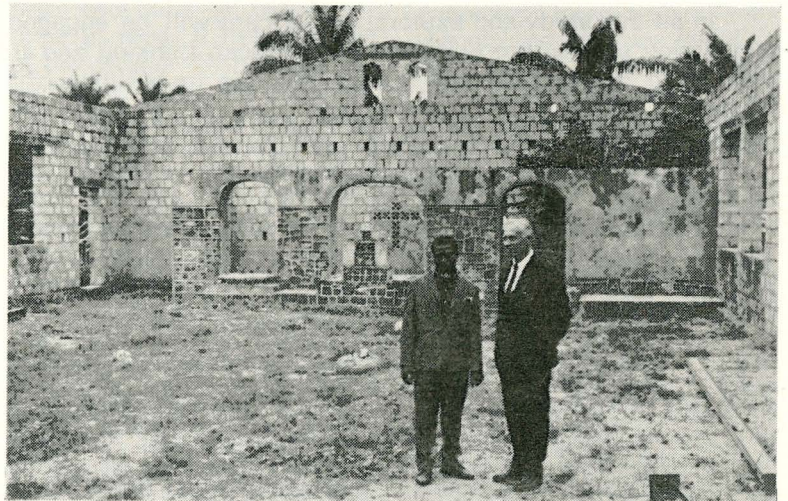
on going outside to the sick people rather than merely expecting them to come in for treatment.

A remarkable system of village dispensaries was built up over the years. Sleeping sickness literally disappeared, with the use of the new sulphone drugs, leprosy was well on the way out by 1960. But like all village work, these dispensaries have been the first to suffer from civil war. A first priority in any long-term programme for the relief of suffering must be the repair, the rehabilitation and the restocking of these rural dispensaries. It is said that very few of the large consignments of medicines sent to Congo by kind folk overseas ever get beyond Kinshasa into the interior of the country. With qualified assistants in the bush dispensaries they could go further—where they are most needed.

School work helps to combat superstition and ignorance, two of the big factors in producing poverty. The Christian Church is THE big educator of Congo's youth. From time to time we hear rumours that Congo schools will be nationalized—

some of us who began our teaching careers in national schools in Britain would by no means object to this. But it is quite impossible, financially, for the government to set up a national education system just now, and the Church must continue to be responsible for most of Congo's schools. Once again, village schools have been the worst hit by political upheaval. One reason for the dangerous flow of youth from village to city is because only in the big town can they find adequate schools. We ought to be trying to revivify our village schools and it is just here that the Church is doing a valiant job. Many young Christian men are devotedly teaching in the forest and savanna villages without much recompense from our impoverished church members. They keep themselves alive by making gardens and by fishing.

Perhaps one of the most hopeful things we can point to in Congo today is the work being done by our agricultural missionaries in the Lower River—the co-operative work at CEDECO, where village people can learn-by-doing to produce



(Photo: A. S. Clement)

Dr. John F. Carrington and the Rev. Ramond Singa at Belge I at Kisangani, Congo

With Christ at work in Africa today

This is the theme of the second Assembly of the All Africa Conference of Churches which is being held in Abidjan, the capital of the Ivory Coast, this month (1-12 September).

The All Africa Conference of Churches was born at Ibadan, in Nigeria, over eleven years ago at a conference which was more fully representative of the whole of Africa than any meeting which had then been held. A constitutive Assembly followed in 1963 at Kampala, Uganda. The A.A.C.C.'s work is now guided by its General Secretary, Mr. S. H. Amissah, a Ghanaian layman, who works in Nairobi, and an Associate General Secretary, the Rev. James Lawson of Togo. A staff of twenty-five directs programmes which relate to evangelism, urban Africa, communications, social development and change, family life, church and society, refugees and many other concerns.

At the Assembly there will be delegates from English and French-speaking countries, from Rhodesia and South Africa, from the ancient kingdom of Ethiopia and from the newer independent nations of Africa.

The Assembly's theme is dynamic and Christ-centred, and has received thorough preparation. The preparatory document states:

"It is not for Him to enter into our work, it is for us to enter into His work! He is the promoter. We can only enter a movement which He starts and which He guides, which He moves day by day." This theme will be explored theologically, and will lead to study of three subsidiary themes:

Working with Christ in the contemporary political, economic and social situation;

Working with Christ in the cultural revolution;

Working with Christ for the renewal of the Church.

In all this study and exploration Africans will be engaged with Africans. There will be no domination of Western European or American thinking and tradition, or of their funds, but we may share in the Assembly's work and the up-building of the Church in Africa through our prayers.

Note: The churches of the Congo with which our Society works are not at present members of this Conference but the Church of the Lower River has decided to make an application for membership.

Christian Service in Congo

(continued)

better crops and livestock. A great part of Congo is agricultural country, and any help with the improvement of agricultural methods and materials is bound to alleviate poverty and hunger as well as to attract people back to the rural areas from the big

cities.

Every political leader the country has, tells the world that Congo is potentially the richest country in Africa. This is indeed true, and gives us hope that help properly applied now need only be temporary. To quote our

Lokele sages again: Give the man what he asks for; a gift is very often an investment! Which is all the more reason why, to help Congo get rid of its present hunger and poverty, the Christian Church with her vast experience of Congo needs and ways, should be in the forefront of channelling help from kind friends overseas and in providing relief herself.

“The Service of Man is the Service of God”

by

Frank Wells

THIS “saying” of the late Mahatma Gandhi is frequently quoted in India. It is possibly an echo of our Lord’s parable of the “Sheep and the Goats”, where the King addressing the righteous says, “Truly, I say to you, as you did it to one of the least of these, my brethren, ye did it unto me”.

This truth, taken by the Mahatma from the New Testament, is increasingly being emphasized by the Christian Churches of Western Europe and America. In their demand that we should care for our neighbour, it should not be lost sight of, that this is the second, not the first Commandment of our Lord. In answering the scribe’s question as to which was the first commandment, Jesus said, “You shall love the Lord your God with all your heart, and with all your soul, and with all your mind, and with all your strength. The second is this, “You shall love your neighbour as yourself”.

The love of one’s neighbour follows naturally from love of the God and Father of our Lord Jesus Christ, not vice-versa.

The churches connected with the B.M.S. in India have never been backward in caring for those in need. It has been one of the natural “by-products” of the Gospel from the beginning. The first Indian convert, Krishna Pal, was won for Christ through the loving treatment given to him by Dr. John Thomas in Serampore.

Our doctors, nurses and business managers in B.M.S. hospitals in Berhampur, Palwal, Udayagiri, Diptipur, and Lungleh have continued this ministry of healing. Most of their work is done among the poor and needy in towns and villages. More specialized treatment is given in the United Christian Medical Colleges of Vellore and Ludhiana, where our B.M.S.

missionaries work alongside those of many nationalities and a wide variety of Christian traditions.

Nor should we forget the compassionate services of non-medical missionaries who in touring the villages have given simple treatments from their medicine boxes, and where there were no medicines, have prayed in village huts for those too ill to travel to hospital; sometimes with wonderful results.

A second form of service which has traditionally been found in the Church is that of Education, continuing the teaching ministry of our Lord. Here, again, the Serampore missionaries set the example. It was the Christian missionaries who pioneered in every type of Education from Primary schools to Colleges. In recent years the Christian Church has given a lead in Adult Education, through the National Christian Council of India. (A B.M.S. missionary, Miss Quy, has been in charge of the Adult Education programme.)

As far as the Council of Baptist Churches in North India (the National Church body with which the B.M.S. now works) is concerned, there are still some schools and colleges under its management meeting great needs in town and country.

The Christian Primary School system in the Mizo District of Assam, for instance, played a great part in building an educated Lushai Church. Other useful pieces of Educational work serving rural Christian communities are the Balurghat High School in North Bengal, serving the growing West Dinajpur Christian Church, and Siksha Sangha (the Christian Boarding School at Bishnupur) which educates boys from South Bengal. The latter is a Union institution in which Baptists and Congregationalists are co-operating.

Church Action for World Development

IN THE U.S.A.

A 2.7 MILLION DOLLAR programme to advance the economic development of emerging nations will be carried out jointly by the National Council of Churches (U.S.A.) and the U.S. Catholic Conference, according to action taken recently by the National Christian Council General Board.

Major aspects of the five-year project include an educational programme to "motivate action" by the general public on development; a programme of "public and political citizen action" and efforts to "relate benevolence giving of church people to significant projects of development overseas".

A joint constituting committee has been working on the broad outlines of the effort, and Miss Theresa Hoover, a co-chairman of the committee, presented it to the General Board.

Mgr. Marvin Bordelon, director of the Division of World Justice and Peace of the U.S. Catholic Conference, told the Board that Catholics have already completed their "homework" on the proposal. "If you take affirmative action", he said, "we can proceed with the appointment of a board of directors."

The new programme will complement the work of the Committee on Society, Development and Peace (SODEPAX), a joint effort of the World Council of Churches and the Pontifical Commission Justice and Peace.

(Ecumenical Press Service)

The Service of Man is the Service of God (continued)

Other instances in Orissa and North India could be cited.

A third form of service with which we may be sure our Lord would have been fully in sympathy is that of our agricultural workers. In West Orissa the Disciples of Christ of the U.S.A. have been in full co-operation with the B.M.S. and the national church for the past 17 years. Two B.M.S. missionaries, John Smith and after him Alan Casebow, together with the American

agricultural missionary, Bob Larsen, have built up a splendid demonstration farm project at Diptipur (literally meaning, the place of light) in West Orissa. Classes have been held for local farmers. Improved types of seeds have been introduced; new ways of farming old crops, better breeding of goats and poultry, and new water pumps have all been demonstrated. The latest news is that the new methods are beginning to "catch on" as

IN GREAT BRITAIN

CHURCH leaders of all denominations will be meeting with economists, politicians, business-men, professional communicators and other specialists in a Conference at Swanwick from 13-17 October, to consider "The Churches' Action for World Development".

The Conference will be a working consultation to include a study of:

Theological reasons why the churches should be concerned with development, and the relation between this concern and their total mission;

Means by which the facts about world poverty can be communicated to the churches;

The challenge which world poverty presents to the churches' use of their own financial resources;

Specific immediate objectives in the fields of overseas aid and trade which the churches should press the Government to accept and implement;

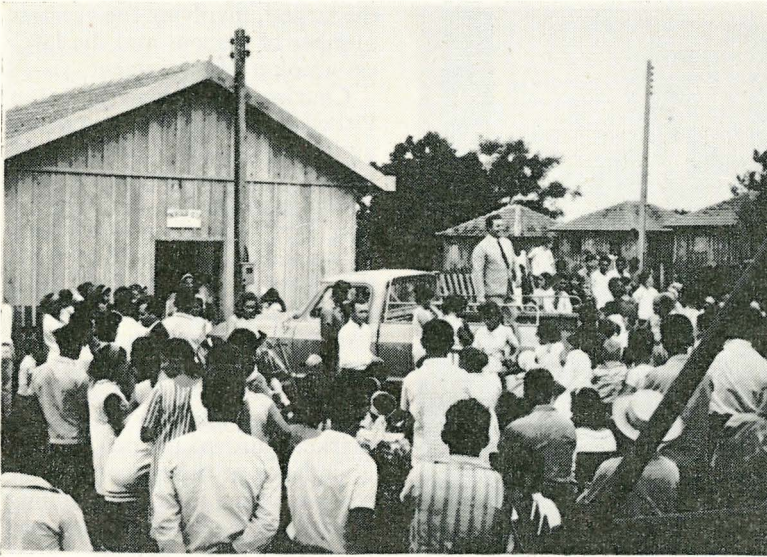
Methods by which the churches, nationally and locally, should campaign for the acceptance of these objectives and should seek to influence public opinion to support them.

It is expected that the B.M.S./B.U. representation will number about fifteen. The Rev. B. W. Amey has been serving on the sponsoring committee as a representative of the Conference of British Missionary Societies. The other sponsoring bodies are the British Council of Churches, including Christian Aid and the Roman Catholic Commission for International Justice and Peace.

their benefits have been appreciated by the naturally conservative peasantry.

As the Indian Government's restrictions on church workers from abroad limit the entry of missionaries for pastoral work, those of us who are called to work in institutions have an even greater responsibility to commend our Lord through service to our fellow men, always remembering that such service is second to our love of God.

Why are the crowds gathering in Brazil?



No, not an accident, but a pick-up truck being used as a pulpit. It was the inauguration of the first Baptist building in the town of Mariluz in Paraná. The wooden church was built by the landlord of this group and rented to the Baptists.

The new building could not hold all the 300 people who came for the inauguration so the service was held out in the road. The Rev. José Abilko Dantes prepares to start the service of inauguration. This work at Mariluz is part of the outreach from Cruzeiro do Oeste.

B.M.S. PIONEER WORK IS HONOURED

Serampore College was founded as the handmaid of evangelization. The prospectus, prepared by Marshman, Carey and Ward, and issued on 15 July, 1818, stated "If ever the Gospel stands in India, it must be by native opposed to native in demonstrating its excellence above all other systems."

While the college was considered primarily a divinity school yet it was clearly laid down that "no caste, colour or country shall bar any man from admission to the college".

In commemoration of the 150th anniversary of the founding the Indian Posts and Telegraphs Department has issued this special postage stamp.

श्रीरामपुर कॉलेज

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Chilsworthy,
Holsworthy, Devon.
S P E C T A C L E S

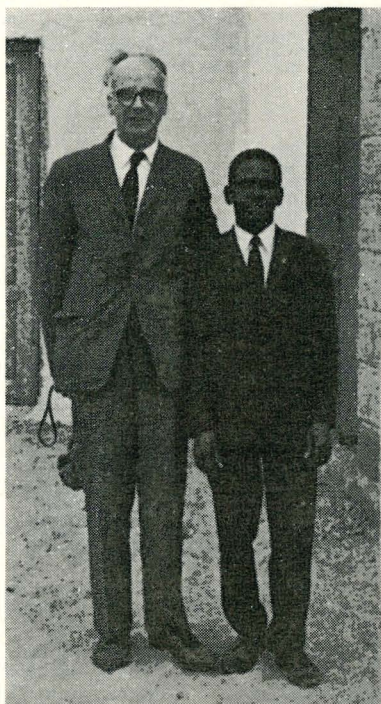
The Home Secretary in the CONGO

(7)

Kimpese and Kinshasa

AT Kimpese the oldest of the united institutions is the training college for pastors and teacher-evangelists (EPI). At the time of my visit it had just celebrated its sixtieth anniversary. Unfortunately, the students were on vacation, as were the pupils of the secondary school and most of the teachers. I was, however, able to meet Eileen Motley and Owen and Deanna Clark.

The day of my stay began early with morning prayers in the chapel, conducted by one of the theological students. After breakfast I was taken round the various buildings which are scattered about a spacious campus—the large auditorium, the theology department, the library, the new refectory (erected by Edward Fuller), and the museum. While we were looking at the African antiquities in this last building two Roman Catholic sisters arrived bearing a gift of specimens of rocks and semi-precious stones from the Katanga where they had been serving. From the room of the science block, I was able to see a bird's-eye view of the whole. Then we went to the village on the hill where married students are accommodated. It is proposed to move the theo-



The Home Secretary with the Rev. J. Mpidisi

logical students to a new institution (ETEK) which is to be housed on a fine site at Kinshasa.

The most recent of the united institutions is the Community Development Centre (CEDECO). Of the students in training, half are Angolan refugees. The centre claims to be "a base with a Christian orientation for people who would like to learn how they can better serve their people, their village, their country, and their church". It is concerned with service to the whole community and tries as far as possible to link its schemes with those of the government. It is organized in five departments—agriculture, trade school, religious education, health, and mathematics. The first two departments are

the largest, involving the greatest number of persons and the largest amount of equipment.

Charles Couldridge and Ian Pitkethly showed me round the agricultural department. I noticed a large Benthall's food mixer, supplied by the "Operation Agri" scheme of the Men's Movement, and a seed cleaner, the gift of the Upton Vale Church, Torquay. Most impressive was the irrigation equipment which was making the desert blossom as the rose, enabling a fine demonstration market garden to produce in abundance at the end of the dry season when the surrounding country was parched and dry. Of particular interest were pieces of equipment designed to be made and used in the villages—a small hand-plough and an oven for roasting soya beans. The latter was made from an old oil drum and some metal piping and was mounted on spare concrete blocks. Ian Pitkethly's special interest is in poultry. In one enclosure white Norfolk turkeys were being reared. In extensive hatcheries, and in deep litter sheds, students were learning the essentials of the rearing and care of chickens. There were pigs, too—large whites, very different from the breed hitherto known in the Congo.

The visit to the Congo began and ended in the capital Kinshasa. During the first two days, together with Dr. David Russell, I was introduced with breathtaking speed, to the main centres of interest. After a tour around the headquarters of the B.M.S. and the Baptist Church of the Lower River we were taken to the headquarters of the American Baptist Foreign Mission

Society where we were entertained to coffee. Then we went to the large site which was being developed for the new theological college, a co-operative venture to serve the whole of the Congo, now usually referred to as ETEK. We met the builder—a wealthy Texan with spacious ideas. After a rapid tour of the main public buildings and the famous Stanley Monument we visited the warehouses of the Congo Protestant Relief Agency. Immediately after lunch we called on the retiring secretary of the Congo Protestant Council, Dr. Pierre Shaumba, who spoke of the gratitude of the Congo Protestants for the missionaries who had been sent, and appealed for more. He made the point, however, that the Congolese leaders must be allowed to lead. "They know the country and the people." At Dendale, the pastors and deacons of the Kinshasa churches were waiting to receive us. They had prepared a wonderful feast of Congolese foods, pineapples, plantain, bananas, oranges, grape fruit, manioc, ground nuts, etc. There were speeches of welcome and replies, and a session of questions. The church leaders seemed particularly interested in the possibility of more scholarships to enable suitable people to visit Europe for study. They stressed their need for Christian teachers because their young people in secondary schools were now coming under the influence of teachers who had no faith and were spreading the ideas of scientific materialism. The first day ended with a meal at the house of the Field Secretary, Rev. Leslie Moore, when the guests of honour were the Chargé d'Affairs of the British Embassy and the British Consul and his wife.

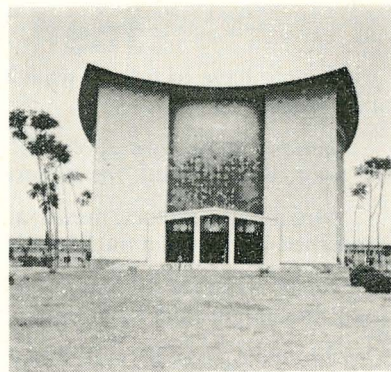
Early next morning we set off for a rapid tour of the University of Lovanium, being shown

round by a delightful Congolese doctor, a member of the staff of the Medical School, whose wife was formerly a student at EPI, Kimpese. We were particularly interested in the university chapel, shaped like a fish, and remarkably free from ornaments inside. The "altar" was a large wooden table placed centrally. In the afternoon and early evening we visited in rapid succession six churches in the suburbs or "communes". At St. Jean we inspected the clinic and dispensary at which Mary Hitchings was hard at work. The new communes visited were Makala Kinaga, Kimbanseke and Kingasani, our tour ending with a visit to Dendale and Itaga.



(Photo: A. S. Clement)
The Rev. L. E. Moore and Sister Mary Hitchings at the Clinic of St. Jean.

It is not easy to describe the communes. The inner ones were very crowded, and living conditions were generally poor. In the outer communes were long avenues with houses of different kinds in different stages of completion.



(Photo: A. S. Clement)
The Chapel of the Louvanium University.

Everywhere there were hordes of friendly children, glad to greet visitors. Each commune has its own mayor. In one a woman had recently been appointed and had brought about a considerable improvement in the appearance of the district by forcing the men to clean up the roads and improve the houses. One got the impression that in the communes the settlers were reproducing as far as possible the communal life of the villages from which they had come.

At each of the churches we received a most cordial welcome. In several of them there was a high proportion of Angolan exiles in the membership and we were introduced to some who had been leaders of the churches there. At Itaga in the inner suburbs, where our tour ended, we listened to good singing from three different choirs, one of men, one of women, and the other of exiles. There we met the father of Roberto Holden, the Angolan nationalist leader.

The challenge and opportunity presented by these communes for evangelism and social service cannot be exaggerated. We can be glad that the women, with the help of the Centenary Appeal Fund, will be making a small The challenge and opportunity

WHERE WILL THE AXE FALL?

It may have to fall on what can be spent on the medical work maintained by the Baptist Missionary Society.

Hospitals, the names of which have become household words in this country, have served the rich, the poor, the diseased, the undernourished for many years.

Missionary doctors, nurses and medical staff are working together with Christians of the countries concerned to continue the Christian ministry of healing.

Costs, incurred by the purchase of drugs and equipment, and the payment of national staff, have risen. Income has not risen comparably.

To make good the deficiency the hospitals need £7,000 now or the work will be restricted.

Where will you let the axe fall?

On the poor, the sick, the diseased and the undernourished?

Or on your own spending?

When you have severed from what you would spend on yourself a gift for the hospitals overseas please send it to:

The General Home Secretary,
£7,000 Hospital Deficits Appeal,
Baptist Missionary Society,
93 Gloucester Place,
London, W1H 4AA.

WANTS

The Society is grateful for all the time and effort that is so readily given in many churches to prepare items for our WANTS DEPARTMENT. The articles are appreciated and prove of continuing use.

We now face problems regarding despatch to the Congo and in order to avoid congestion at Mission House it will be appreciated if churches will cease sending in their Wants parcels until further notice, please.

Any queries relating to Wants should be addressed to:

**The General Home Secretary,
BAPTIST MISSIONARY SOCIETY,
93 Gloucester Place, London, W1H 4AA.**

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**By foot, by launch, in rain, in heat,
in old buildings, new buildings,
no building!**

missionary service continues

in

East Pakistan

by David Rowland

THE work of a missionary in Dacca, East Pakistan, can be very varied as the following extracts from a missionary's diary indicate.

Sunday: The day's work began with leading the worship at Mohakhali, a suburb of Dacca, some seven miles away from the main church compound. A branch of the Dacca Church was formed here several years ago and services are held at eight o'clock each Sunday morning. There is no church building so the services are held at the homes of different church members in turn. This week's was at the home of the Secretary, a male nurse at the nearby tuberculosis hospital. There is also a S.E.A.T.O. Cholera Hospital nearby and many of the members of the branch church work at one or other of these hospitals. Both tuberculosis and cholera are still major scourges in East Pakistan and the work done by these nurses, most of them trained at Chandraghona, is invaluable. There was no room in the house proper for all the congregation so the service was held under the tin roof of the verandah. It was a very hot day

and despite a sari draped across the side to keep off the main rays of the sun it was very uncomfortably warm. Most of the congregation were using hand fans to keep cool. The preacher, alas, could not! There were about a dozen people present, and it is their only regular contact with the church. The services at the main church are too far away and they cannot afford the expense of the travel involved.

As soon as this service was over it was time to go on to the next, the Dacca International Christian Church Service. This began some years back as an American Sunday School, but three or four years ago became a full church and, although the congregation is still mainly American, there are now foreigners from other countries including some British as well as one or two English-speaking Pakistanis. Leslie Wenger is the pastor of this church, but I took the service as he was away on holiday. It is held in the nurses' auditorium of the Roman Catholic Holy Family Hospital. This in itself is an indication of the greatly improved relation-

ships between Roman Catholic and Protestant Christians in East Pakistan over the last few years. The building is designed to be cool and there are plenty of fans, making it much easier to think clearly than in the heat of Mohakhali. It was good to be able to share in the ministry to this part of the expatriate community, and to be able to lead worship in English for once in a while.

The third service of the day was that of the Dacca Baptist Church. It is an old building but it was good to see that, as usual, a large part of the congregation consisted of young men, many of them living in the students' hostel run by the Baptist Union. One of the most encouraging things in the church's life is that many of these young men have joined the church and are playing an active part in its work. Today was a special service with the theme of Christian Stewardship. Great emphasis is being laid on the need for the church to become self-supporting, and the Baptist Union has asked that special services be held in each church. Instead of the usual sermon there were three short



(Photo: D. J. Price)

The tinsmith bazaar, Dacca, East Pakistan.

addresses. I gave the first on the basic principles behind stewardship, and then one of the hostel students spoke on the special contribution which young people can make to the life of the church through their stewardship especially of energy, time and thought. Finally, the Secretary of the Baptist Union, a member of the church, spoke on the financial responsibility of the members towards the church. The worship concluded with the Communion Service at which another young man was received into membership.

Sitting down at the end of the day one is aware of the tremendous challenge presented by the Dacca Church. Among its members are some of the leaders of the whole Christian community. There is no shortage of talents. What is lacking is someone to give adequate time for the leadership of the church by working as its pastor. At present there is a moderator who can give only a small part of his time. The pastor is needed not only to guide the active members of the congregation, but even more to shepherd those, some of them barely literate,

scattered in ones and twos all over the city, some living as much as twelve miles away from the church. But the problems in finding a pastor are many, chiefly of discovering a man able to command the acceptance of the whole congregation, but also involving finance and housing.

Monday and Tuesday: The mornings were spent in making final arrangements with the speakers for an Islamics seminar to be held later in the month for leaders from churches all over Pakistan. Half the sessions are to be led by Muslims and we have been fortunate in finding really able men to do this, teachers in the University, a College Principal, lecturers at the main Madrassah (Muslim theological school) in Dacca, and members of the staff of the Islamic Academy among them. These are men who have been trained in many different countries, Egypt, at the famous Al Azhar University, Beirut, Damascus and the United States among them. A remarkable degree of co-operation has been given by these scholars, and the leaders attending the seminar should benefit greatly from hear-

ing them.

The afternoons were given over largely to preparing material for a Bible Class to be held in an outlying village later in the week, although some visiting of church members was also done.

Wednesday: Left Dacca by train at three in the afternoon. Three hours and forty-three miles later arrived at the way-side station from which the journey had to be continued by launch. The launch left at seven and took three hours for the nineteen-mile journey. It was raining when I got down from the launch and not possible to go any further that night. Fortunately, a Hindu school-master with whom I had been talking on the launch took me to the home of his friend, a Muslim doctor, in whose shop I was able to spend the night.

Thursday: Left very early in the morning to walk to the first village with a Christian community, some four miles away. Stayed there until midday and then left with the pastor to go to the village twelve miles away where the Bible Class was held. The rain had stopped by then and it was very hot walking in the sun, and a great relief finally to arrive at the village.

Friday and Saturday: The Bible Class was held with sessions each morning and afternoon. The teaching was shared with the paid pastor for the churches in this area and a lay pastor. There are about a dozen church members here, all of them from the Garo hill tribe. Apart from the Christians there is a slightly smaller number of non-Christian Garos. It is a very backward place, many miles from the nearest road. Many of the children had never seen a motor-car in their lives before last winter, when by a Herculean effort involving driving over



(Photo: S. M. LeQuesne)

Candidates at a baptismal service

two hundred miles of cart-track and fields, a group went out from Dacca in the mission Land Rover. Many of the Garos are completely illiterate and none can do more than read a very little. On the day we arrived a party had been out hunting and brought back a wild pig from the forest nearby.

But these simple people, Christian and non-Christian alike, attended the classes faithfully despite frequent rain showers. At every session virtually every adult Garo in the village was present, and often there were Muslims standing by looking in through the windows for want of space inside. Even the children came and there was a special class each day for them.

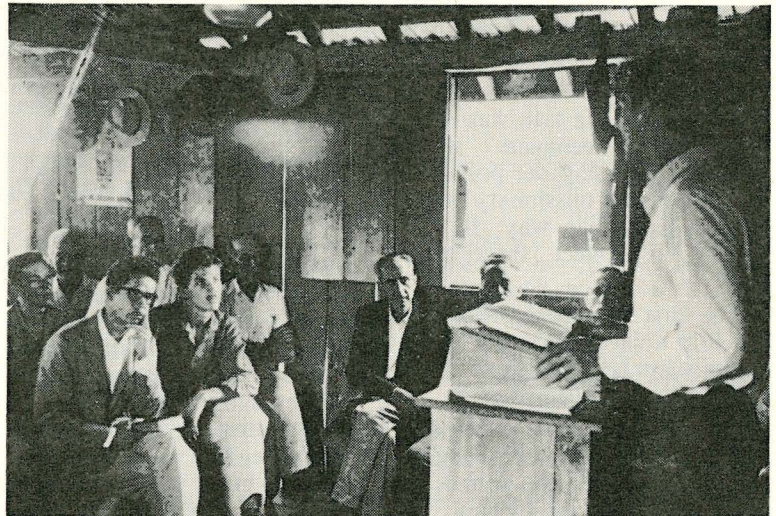
Sunday: It rained very heavily last night. A small stream which was only some fifteen feet wide yesterday was swollen to a flood two hundred yards across this morning. Last night there were discussions about where we would find sufficient water for today's baptisms. Today there is no problem. The water level has risen some seven or eight feet in the night. Eight people, four of them from non-Christian homes, were baptized in the morning. The rain was still pouring down, but all stood in the rain singing "Oh, Happy

Day" as each was baptized. Then came the church service with two infant dedications, the reception of the new members and finally the Communion Service. And still the rain came down. But a start had to be made on the return journey to

Dacca. The journey to the village twelve miles away was accomplished safely, despite water flowing over the road in many places and waist-deep at one point. The ferry-boat had been swept away in the night but after an hour's wait we were able to cross in a small boat that was passing. The day finished with a prayer meeting beginning at nine-thirty, and tomorrow it will be back to Dacca and routine work once again.

This has not been a typical week, but it has illustrated many aspects of the work we do. Much of the time is spent in much less exciting and much less rewarding tasks, but a week such as this has been, does much to compensate for that. So, weary but not disheartened, we press on.

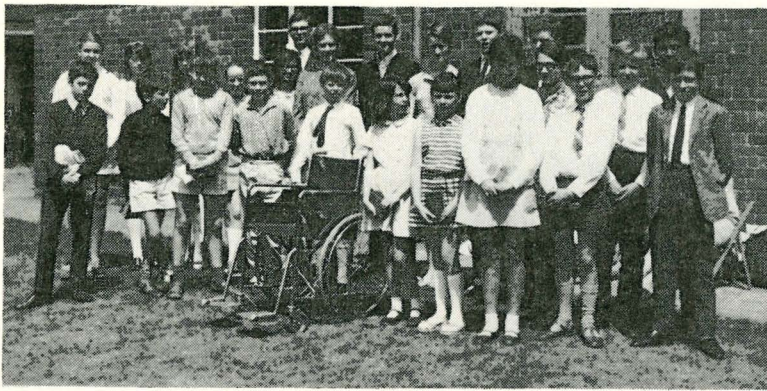
IN EAST PAKISTAN OR BRAZIL B.M.S. MISSIONARIES PREACH THE SAME GOSPEL



Rev. John Clark is seen here leading the opening devotions for the All-Age Sunday School, at Ouro Verde (Green Gold). Ouro Verde is a congregation of the church in Guaira, near the

Paraguayan border.

This lively group are in the process of constructing a larger brick building as the present wooden one is far too small for their needs.



The young people of Lindsay Park Church, Middx., with the wheel-chair they have given to the Society for use in Congo. (See story below.)

"A wheelchair, a wheelchair! Let's save up and buy one!"

These enthusiastic shouts came from some of the young people of Lindsay Park Baptist Church. The inspiration had come through a talk by Miss Patsy Russell of B.M.S. Medical Department.

She had told the young people of the great need for medical equipment overseas. Sometimes a hospital had only one wheel-chair for all the patients.

As soon as the talk was over, groups of teenagers stood around, discussing the possibilities of helping missionary work in this particular way. It was agreed to collect threepenny bits.

The first threepenny bit was put into a jar in January 1966. Three years later, in April 1969, £18 had been collected.

Now was the time to inquire about purchasing a wheelchair. And just the thing was found! A lovely looking wheelchair, in good working condition, costing only £15. This meant that the extra money could be used for packing and postage.

One B.M.S. hospital will have one more wheelchair, and it only took 1,440 threepenny bits!

Fear of Water

by Elizabeth Goldsmith.
Published by the Overseas
Missionary Fellowship.
Price 3/6d.

All young people face difficulties when they decide to follow Christ. The difficulties will vary according to their background. In her newest book Elizabeth Goldsmith shows, in fictional form, the strength of family ties and ancestor worship for a young lad in Malaya.

The influence of a missionary couple, the tragic death of a friend, and early efforts in evangelism in a non-Christian village all prove to be formative.

A perceptive comment on missionary strategy supports those who urge the value of education, "So many young people are turning to western education now and this is shaking their ties with their old Chinese traditions".

Here is pastoral missionary work described in a way that is easy to read, especially for young people.

BACKGROUND TO PRAYER

(Based on the Prayer Calendar)

It is estimated that in East Pakistan there is only one Protestant missionary to every 400,000 people. There are at present plenty of opportunities to increase the number of missionaries. Our own Society has been able to increase its staff to 38 but requires still more if all the work is to be tackled adequately.

In the article on page 139 of this issue some useful background information is given on conditions in and around Dacca.

A number of our newly appointed missionaries are still at the Language School in Barisal, and would value your prayers for their study. Miss O. M. Bridgman, previously at Chandraghona, will be working in Santi Kutir.

The work in Orissa, India, is varied, both in its approach and in its setting. In Puri and Berhampur the witness is to Hindus, whilst others of our missionaries still face the superstitions of the tribal people.

The hospitals of our Society, including Berhampur, are in urgent need of increased financial support and we remember in our prayers the special appeal for £7,000 to clear the deficits on the hospitals.

Mrs. Houldsworth reaches a century

Mrs. M. Houldsworth of Slack Lane Baptist Church, Keighley, has now knitted 100 vests for the refugees from Angola. She has also completed three cot blankets.

MISSIONARY RECORD

Arrivals

- 16 June. Miss E. Motley from E.P.I., Kimpese, Congo Republic.
- 25 June. Miss A. M. Weller from Bolobo, Congo Republic.
- 4 July. Rev. G. R. C. and Mrs. Allen and family from Kinshasa, Congo Republic.
- Rev. L. W. and Mrs. Appleby and son from Thysville, Congo Republic.
- 6 July. Rev. G. H. and Mrs. Grose and family from New Delhi, India.
- 7 July. Mrs. J. K. Skirrow and sons from Rangpur, East Pakistan.
- Miss M. White from Rajshahi, East Pakistan.
- 8 July. Miss M. A. Hughes from Kisangani, Congo Republic.
- 9 July. Miss L. M. Fuller from Ngombe Lutete, Congo Republic.
- 12 July. Mr. J. H. D. Young from Upoto, Congo Republic (after short term service).
- Miss E. Beasley-Murray from Upoto, Congo Republic (after short term service).
- Miss P. E. Gilbert from Kinshasa, Congo Republic.

Departures

- 12 June. Miss M. D. Webber for Bolobo, Congo Republic.
- 13 June. Miss V. M. Hamilton for Barisal, East Pakistan.

ACKNOWLEDGMENTS

The Secretaries acknowledge with grateful thanks the following gifts sent anonymously or without address.

(Up to 30 June, 1969)

General: Anon., £2 10s. Anon., £1; (Kinshasa). Anon., £5; Anon., 10s. 0d.; (In memory of J.H.K.). Anon., £2 2s.; Anon., £4; "Prove me now", £5; "Thank you", £2 10s.; Mr. C. F. Sellers, £5.

Famine Relief: "R.P.", £1.
Medical: E. L. Lowestoft, £10 10s.; Anon., £20.
Medical Appeal: "Lois", £5.

LEGACIES

June			£	s.	d.
2	Miss Rosa Wagstaff, Retford	...	2,682	8	10
5	Mrs. Margaret E. Wenham	...	41	19	6
11	Mrs. G. M. Whitney	...	25	0	0
11	Miss Lusty	...	10	0	0
11	Miss Amy B. Heath	Medical	100	0	0
		General	100	0	0
		Women	100	0	0
			300	0	0
16	Miss B. M. Stevenson	...	25	0	0
16	Miss N. E. Wright	...	400	0	0
16	Edwin Brayne Will Trust	...	988	0	0
16	Miss Lillie Lealand (Part)	...	2	18	0
17	Miss Ethel Mary Arr, Newport	...	50	0	0
17	Miss Edith Arr, Newport	...	50	0	0
17	Dr. G. H. C. Angus (Part)	...	193	0	4
17	Anita Maria Harvey (America)	...	1,997	6	1
18	Miss Margaret Beckett	...	50	0	0
18	Mr. T. L. Bellatti, South Norwood	...			
	(Medical) (Part)	...	3,000	0	0
20	Dr. F. W. Price	...	900	0	0
23	Mrs. Eliza E. Carnell	...	25	0	0

- Mrs. A. G. Lewis for Dinajpur, East Pakistan.
- 25 July. Rev. R. W. and Mrs. Lewis and family for Udayagiri, India.
- 5 July. Rev. C. M. Elangasekere for Ceylon, after short visit to U.K.
- 15 July. Rev. E. G. T. Madge for short visit to Calcutta, India.

Birth

- 23 June. To Mr. and Mrs. S. D. Bond of E.P.I., Kimpese, Congo Republic, a daughter, Helen Matondo.

Death

- 23 June. Miss Mary Firth Guyton, aged 95, at South Lodge, Worthing, (India Mission, 1914-1940).

THE BAPTIST MISSIONARY SOCIETY (FOUNDED 1792), 93 GLOUCESTER PLACE, LONDON, W1H 4AA.

Telephone: 01-935 1482. Telegrams: Asiatic Phone London. Cables: Asiatic London, W.1.

General Home Secretary:

Rev. A. S. Clement, B.A., B.D.

General Overseas Secretary:

Rev. E. G. T. Madge, B.A., B.D.

Contributions, donations or inquiries should be addressed to the General Home Secretary.

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The YOUNG depend on you for EDUCATION
The HUNGRY depend on you for FOOD

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missionary herald

The monthly
magazine of
the Baptist
Missionary
Society.

*Mother
and
Daughter*



(Photo: Miss K. M. Brain)

Baptist Theological Seminary Library
Blancher-Zürich, Switzerland

The story of Congo's first woman
doctor appears on page 147, and
the life story of her mother starts
on page 148.

OCTOBER 1969 6^D

“TO ALL THE COUNTRY ROUND”

THE month of October has been linked with the medical work of the missionary societies for many years.

St. Luke's Sunday has been recognized by the B.B.C. as the suitable occasion to allow an appeal for medical work overseas. This appeal regularly evokes a greater response than any other B.B.C. radio appeal. As a member of the Conference of British Missionary Societies, the B.M.S. benefits through the appeal on a proportion basis according to the work it has in the area covered.

Also in conjunction with St. Luke's Sunday, the B.M.S. publishes the Annual Report of its Medical Missions.

The title this year is “To all the Country Round”. It is the description given by St. Matthew of how word of Christ's presence and power spread to neighbouring areas. Those who were ill made every effort to reach him, and when they did so their effort was rewarded by the gift of healing.

The medical work of the Society is now firmly established. Through the years the reputation of our doctors, nurses and other medical staff has been recognized. The news of their Christlike ministry of healing has spread “to all the country round”, and so they travel, or are brought, over long distances, forty, sixty, eighty, a hundred miles and more to the hospitals in Congo, India or East Pakistan.

As the Report indicates, however, it is not only news of what our medical staff does that travels; they also travel.

Although the work at the hospitals is demanding in the extreme, although there are staff shortages, still our doctors and nurses express their concern for those around by planning visits to them. The visits have an educational as well as a curative value. If people can be interested in public and private hygiene, if leprosy is identified in its early stages, if mothers are given pre-natal care, then much suffering, and death, can be prevented.

The visits are also vital for those who cannot or will not travel to the hospitals. In some areas there are no other medical facilities at all and the drugs and medicines made available through the visits of our staff, become the decisive factor between sickness and health, life or death, for many.

News and staff travel. But both require a secure base. This emphasizes the crucial part the hospitals play in the continuing medical ministry we exercise.

But it is not only a base for itineraries that hospitals are required. At each hospital, each year, hundreds of operations are performed. In some of the hospitals nurses are trained. The hospitals are indispensable. Yet it is these hospitals that face financial problems. It is these hospitals that are short of staff.

It is within our power to meet both needs.

The **£7,000 Hospitals Deficit Appeal** is open to the end of this month. Your gift to that and further gifts to the continuing work of the Society will always be welcome.

If you have medical training, that training can be used overseas to continue Christ's ministry of healing.

Further information can be obtained from:

The General Home Secretary, B.M.S.,
93 Gloucester Place,
London, W1H 4AA

CONGO'S FIRST WOMAN DOCTOR

by

Kathleen M. Brain

TEN years ago a young Congolese teenager stepped from a plane at Kinshasa, returning for the second time as winner of two events (150 metres and high jump) in her age-group in the national championships of Belgium. For weeks photographs of Ina Disengomoka and two other Congolese competitors had appeared in the Belgian and Congolese newspapers, and now reporters waited on the airfield to greet them as their plane touched down.

Ten years ago Ina Disengomoka was offered the opportunity of training as a future Olympic contestant. The offer was immensely attractive. Not only might it mean popular acclaim for Ina herself but also distinction on a world scale for her country, which at that time was still a colony.

But Congo had deeper needs than that of triumph in sport, even though that triumph might have been on an international level. Ina and her family thought of the need of Congo for trained men and women to bring knowledge and health to their land. So the choice was made, the choice which meant years of hard study, first to complete secondary school and then to continue with the long years of medical training. At that time, to train as a doctor meant separation from one's home and

family for long periods, but the determination to equip herself for service to her country and the understanding support of her family strengthened Ina in her purpose. What the effort has cost in work and in separa-



(Photo: Miss K. M. Brain)

Dr. Ina Disengomoka with her husband, Dr. Leon Nsumu, on their wedding day.

tion from her family only Ina herself knows. Part of that cost was paid at the time when her father, whose support and example had played so large a part in Ina's life, died. Ina learned of the serious nature of his illness too late to make the long journey to see him before he died.

Now, after seven years in the medical school of Brussels University, Ina has fulfilled the first part of the plan which she and her family made ten years ago. On 30 June, Ina became Congo's first woman doctor. In the crowded auditorium of the Brussels Medical School Ina's name and that of her husband, Mr. Leon Nsumu, were read out along with those of the other successful candidates, and together they were acclaimed as qualified doctors.

The first stage of the task is completed; the dream of 1959 is realized. The teenage champion is now Dr. Ina Disengomoka. The longer and harder stage stretches ahead. In July, the two young doctors returned to Congo, and with them their two little sons, both born in Belgium. Many difficulties will meet them in a land where medical equipment and supplies are still inadequate, where often perhaps they will have to work in isolated hospitals, unable, because of distance, to seek the advice of other colleagues. They have made the choice once more, the choice motivated by the resolve to offer their training and their knowledge for the service of their fellow-countrymen whose need is so great.

By our prayers we can help them in the service to which they are dedicated. Let us pray for them that they continue through the years ahead with their vision undimmed by difficulty or disappointment which may often be part of their experience.

Honoured Names are recalled as Matondo Elizabeth tells her Life Story

to

Margaret Allen



Matondo Elizabeth (mother of Ina and widow of Emile Disengomoka).

I AM known as Matondo Elizabeth, which is the name my father gave to me. We lived in the village of Kilonga Luviluku.

When my father was a little boy, the missionaries walked long distances to look for those who would come in to be taught at the mission station. The elders of my village, and the parents of children were afraid when they saw the white people coming. So they blew a loud horn and all the children went to hide in the forest. So, when the missionaries arrived, they found only old people, some of whom said, "We have no children." Others said, "Our children are dead." They did not want their children to go to school. They believed that if people understood the mysteries of reading, they were witches.

During the time of Mr. Bowskill, he arrived in the village and the children were all gone, but he found one little boy, called Jacques Mampuya. This was my father, and he wanted to go to school. The elders refused to let him go, and his grand-

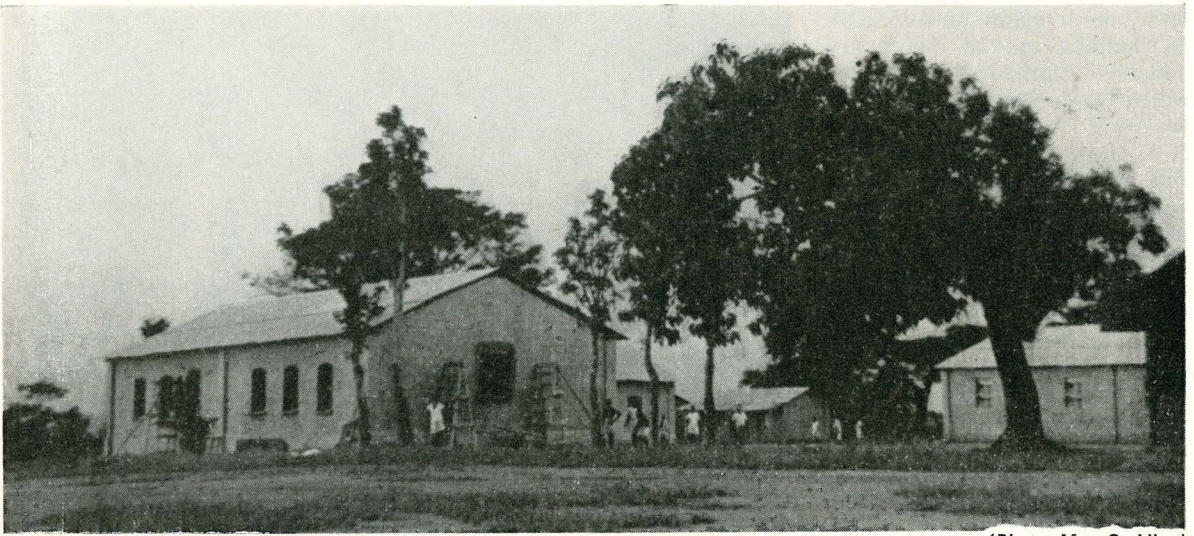
mother, who had a lot of influence in the village, said "No".

She sent for my father and asked him, "Have you no fear in your heart? Are you not astonished that a man can make marks on paper, and when that paper is taken to another man, he looks at it and knows what the other white man wants to tell him. Is not that witchcraft?" Everybody agreed that my grandmother spoke words of truth and wisdom. But my father was not afraid, and he only pleaded all the more to go and learn these wonderful things. Finally his grandmother consented, and he was allowed to return to Ngombe Lutete.

So my father became a school-boy. He also helped in the missionary's house, and was put in charge of all the schoolchildren in the dormitory. It was his job to lock the door each night when all the children had gone to bed. The missionaries trusted him with many important tasks. When the time came to leave school, my father returned to his village and began to teach there. Mr. Bowskill told him, "When you marry and have children, you must give thanks to God for His gift."

I was born in June, 1921, and my name, Matondo, means "Thanksgiving". When I was twelve years old, my father decided to send me to school at Ngombe Lutete. He gave me a letter to take to Mr. Bowskill, and put me into the safe keeping of some older children who were also going to school. I had a small wooden case with two dresses in it, two combs, soap, and a blanket, a headscarf, five francs, two tins of sardines, and two manioc loaves. My father had painted my case with "washing-blue", and I felt very proud when I put it on my head ready to go to school.

When the time came to leave my father and my mother and



(Photo: Mrs. G. Allen)

The original buildings at Ngombe Lutete, dating from the pioneer period.

my younger sisters and brothers, I cried a lot, and when my mother saw how upset I was, she said to my father, "Perhaps she had better wait another year." She lifted my box from my head and took it into the house. Then my father was angry. He brought the box out again, balanced it on my head and insisted that I go to school. Then my mother began to cry, too.

So I set off with the others. I thought Ngombe Lutete was not far away. I did not know we had sixty kilometres to walk. After we had climbed several hills my legs were tired and my box began to feel very heavy. I asked if we were nearly there. The others laughed, and said, "You still have fifty-five kilometres to walk." Towards evening we reached Kingemba, the village where Tata Disengomoka lived. He was a teacher at the school we were going to. The people there greeted us kindly. We were given a place to sleep, and in the morning very early we set off once again. We walked and walked until we reached Ngombe Lutete about 5 p.m. There, other girls ran out to

meet us, they helped to carry our bundles and cases, and I began to feel happier.

I was surprised to see the big wooden houses where the missionaries lived. They were all built up on big iron supports. The girls led us straight to the building which was known as the "girls house". Then we went to introduce ourselves to the lady missionaries, and then went round singing to visit all the missionary houses. When I realized we were at Mr. Bowskill's house, I knelt before him and gave him my father's letter. He read it; then he looked at me and said, "Your name is 'Thanksgiving'. I, too, give thanks to God that you have come to this school, and I am sure you will try to help others."

I said, "Yes, I will try." Then Mr. Bowskill laughed, and told me to stand up.

The next day our names and ages and the villages we came from were written down in a big book, and we began our life on the mission station. We were also given clothes, three petticoats, two yellow dresses to be kept clean for church on Sundays, two blue dresses for school

wear, and two khaki ones for garden work. We grew our own food, so we received plenty of manioc and beans, but not much meat. My father often went hunting, so I missed the meat very much. We were taught to keep our clothes clean, and Miss Brain and Miss Lawson helped us with manual work. They taught us to sew, embroider, and to do work in the garden. Miss Brain was like a mother to me. She showed me many things: how to clean the house and how to cook. I helped in the house for a long time and, because of that, I am now able to make bread and various kinds of cakes.

Every morning at 6 a.m. I went with three other girls to the house of the missionary teachers. We did sweeping, cleaning, washing clothes, cooking, and setting the table. At 8.30 we had to be ready to go to school. All the girls marched in a line, but first of all we went into the church for daily prayers. After school, some of us returned to the missionary ladies' house to help with the dinner preparations. We rested from 1 p.m. to 2 p.m., when we went

into school again until 5 p.m. By helping in the missionary houses I learned many things which were of value to me later on.

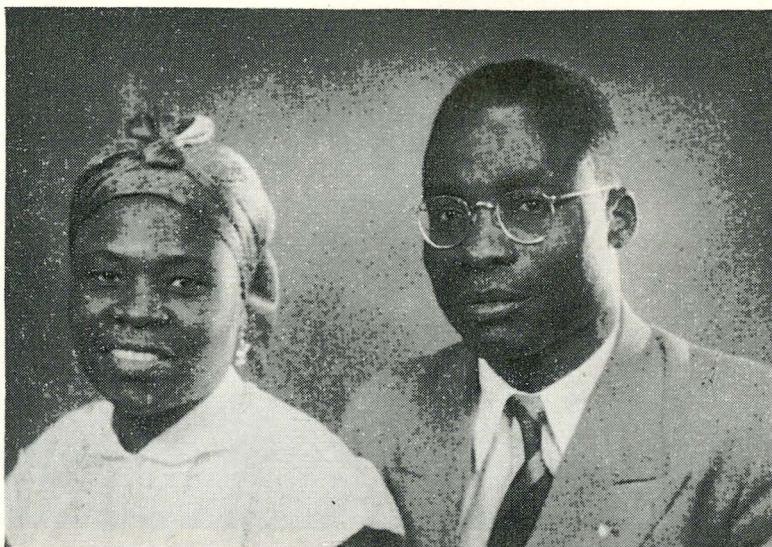
As I became more senior, I was allowed to help at the baby-clinic, and learned to take temperatures. Then I went to work in the maternity ward. I delivered babies and bathed them. I loved to see the new babies as they began to cry and to open their eyes so soon after being born. My teachers in the medical work were Mrs. Couldridge and Miss Smith. I received a lot of help from them, and they all helped to strengthen my faith in God.

My happiness was great on the day of my baptism, 2 March, 1939.

I cannot forget the help I had from Mrs. Couldridge and also Mrs. Casebow. Because of their training I was able to give proper care to my children later on, and I give thanks to God for the days that I spent at Ngombe Lutete. They were days when God greatly blessed me. I had two Sunday school teachers, Mrs. Starte and Tata Disengomoka.

GIVEN IN MARRIAGE!

One day, in the year 1937, I was very much afraid when Mr. and Mrs. Starte asked me to go to their house. They told me that I had been selected to be the fiancée of Tata Disengomoka Emile. We had prayer together about it. I was trembling and very surprised. There were other girls in the school, senior to me, cleverer and prettier than I, and I said, "I am not capable of being his wife." I remembered, too, that he was my teacher in geography, arithmetic, reading, and other subjects, and I was afraid that he might think that I was not clever enough to be his wife. But Mr. Starte insisted



(Photo: Miss K. M. Brain)

Mr. and Mrs. Emile Disengomoka.

that I was the one to be chosen. He sent me away to think about it and to pray. When I came back I said that I would agree, so a letter was sent to my parents in the village.

My parents were pleased. The only thing they worried about was that I should be living a long way from my own village. Finally they gave their consent. I finished school in 1939, and on 25 June of that year we were married according to the custom of the country, and after that we had Christian marriage. The Mission gave us a new house at Ngombe Lutete.

I tried to help my husband in his responsibilities as a teacher. I taught the little children in Sunday school. I helped with the girls' boarding-school games and P.E.

When we went to the Pastors' and Teachers' Training School at Kimpese I went back into classes with the other wives. I learned a lot more about the things of God. I became leader of the children's prayers. I taught the older people, too. I

was afraid when they asked me to do this, but my husband helped me to prepare the lessons and supported me in every way. Then my fears left me and I became more confident and was able to preach the message of salvation.

We knew that God was with us during those days at E.P.I. We had great joy during that time because our first child was born there. When we returned to Ngombe Lutete in 1942, my husband was made director of village schools, and we spent a lot of time going on foot round the district. In each village we not only examined the schools but we gathered the people together for prayers. Then in 1944-49 we were sent to work in Thysville, where my husband was headmaster of the school there. Even there I helped to teach the young girls to read and to sew.

In 1951 we were separated because my husband went to Kinshasa for two years to prepare for study in Europe. I went back to Ngombe Lutete and

helped in the work there. In 1954 I left the children with my mother and my sisters, and I went to my husband in Europe, with a ticket which was provided for me by the Government. In Europe we travelled to several places, and we visited maternity hospitals, homes for the blind, and rehabilitation classes for cripples. We went to many schools and saw special schools for deaf children. It astonished me to see how people worked to help those who were handicapped in many different ways, and in my heart I gave thanks to God for all this.

Then we went across to England, to London, where I saw the B.M.S. offices. We stayed with some of the missionaries who had known us in Congo. We visited a very big Abbey where kings were buried. We saw many things which showed us something of the old traditions of England. We stayed with "Grandma Jenks", the mother of Dorrie and Lily.

In all the things I saw in my travels, I saw also the work of



Mr. and Mrs. Disengomoka outside 93 Gloucester Place.

God, and was astonished at all that I saw. Back in Congo we were welcomed by all our friends, and returned to work in Ngombe Lutete. Always I tried to be a good wife and to help my husband in his work. He helped me, too, in many ways, in caring for the children and in keeping our home clean and tidy. In 1958 we were transferred to Kinshasa to work. We had eight children by that time,

the eldest was married, and I had plenty to do looking after the others, but my husband was good. We worked together to teach our children the things of God.

In 1965 my husband was taken seriously ill. We went to get help, but God called him to Himself on 15 May, 1965. It was a sad time for me, for I had prayed so hard that God would restore my dear one to full health and strength again. I shall never forget the fellowship and the love which we had together in our home and with our children. Sometimes my husband was tired and discouraged in his work; then I would cheer him. Sometimes I was the one to be weary; then he would encourage me.

Now I am living in Kinshasa, with three children; the others have scholarships and are studying in Europe. I still do women's work and have been helping to try to establish Girls' Brigade work. I pray that God will bless this work and continue to help me with my children.

ONE MAN IS PASTOR TO 9,600 BAPTISTS

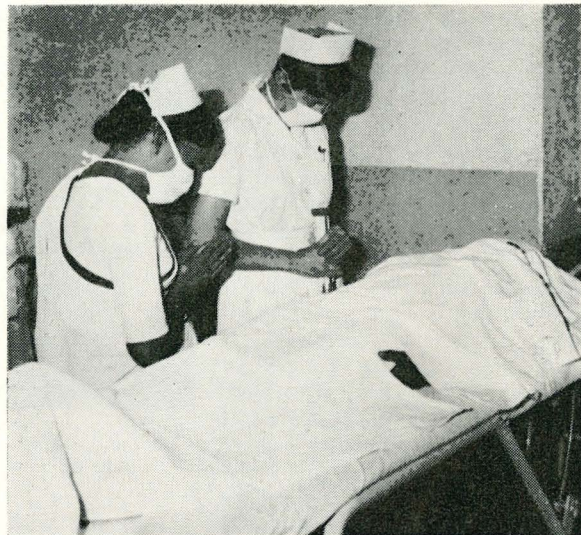
There is a widespread lack of electricity in Rwanda, where Eliakimu Gituro is the only Baptist pastor and has a flock of 9,600. Therefore there is no television. Miss Valdine Renlund of Jakobstad, Finland, missionary nurse in Rwanda, explained TV to Gituro during his summer visit in Denmark and Finland. She interpreted for him as he described Baptist work in Africa's most densely populated country. Baptists there continue to experience rapid growth—nearly 1,500 baptisms took place in the first half of 1969. Another 6,000 converts are receiving pre-baptismal instruction in the Christian faith. Missionary work in Rwanda is sponsored by the Danish Baptist Union (E.B.P.S.).



DIPTIPUR

“THE PLACE OF LIGHT”

**Dr. Sukant Singh (Udayagiri)
writes about his previous
hospital.**



(Photo: N. B. McVicar)

Prayer before an operation at Diptipur Hospital,
Orissa, India.

THE need to augment their evangelical work with medical care was felt by members of missionary societies working in Western Orissa long before 1957. For one reason or another, however, nothing tangible was done until that year when, in a lonely and wild spot in the Sambalpur District, a hospital at last came into being, built with funds from the United Christian Missionary Society (Disciples of Christ, America).

It was a humble enough beginning, to be sure, with only 16 beds, but it is a tribute to the founders that their faith was undiminished, even by the fact that the site selected had no name. They named it Diptipur, meaning in the Oriya language, “The Place of Light”. The name has proved particularly appropriate for, not only do we do medical work, but also run a Middle English School and a goat farm. (Some of us have first-hand experience of how hard-headed a goat can be!)

Our main problem is to attract people to a place which has no modern conveniences, such as tailors, butchers or barbers; and as for running hot and cold water, well, you are lucky if the near-drought conditions in the summer is bearably severe!

Lest we have succeeded in creating the impression that Diptipur is something like the old penal settlements, let us hasten to add that the place has many advantages. Perhaps the most important is the close community feeling among members of the staff. Again, there is the satisfaction of catering for the physical, mental and, above all, spiritual needs of some 60,000 people who warmly reciprocate the love and affection one tries to give them.

There is also the challenge of improvisation, such as putting 50 people into a hospital built to accommodate 28, and yet maintain the tradition of efficient and courteous service which the staff has so painstakingly built up.

We ask friends to remember us in their prayers, so that we may fulfil the purpose which we are sure God has in Diptipur, to which end we are sure He will give us the funds, equipment, and personnel, whose present shortage we feel confident is as much a test of our faith as it is an opportunity for a larger number of people to share in this work.

FROM CEYLON

George Lee reports on

A TRAMPS' DINNER AND

THE Protestant and Roman Catholic Churches of Kandy have formed a committee to seek ways of giving practical help to people in need.

One group of such people are the vagrants of the town, with whom some of the ministers are only too familiar! The small financial help which can be given from time to time hardly touches the problem. They beg during the day and sleep in doorways at night.

A hostel is envisaged for such people, where they could find shelter for the night and a very simple breakfast. In order to

determine the attitude of these people to such a project, they were invited to a free dinner in the Salvation Army Hall. Members of various churches provided packets of rice and curry.

As volunteers talked with the sixty who attended, they tried to determine their attitude to their vagrancy and how they would view the idea of a hostel.

They were a motley crew! From old women to young mothers with babes in arms, from young boys to old bearded men, they had very varied attitudes to the idea of rehabilitation. Some are happy as they are, while others would welcome any help that could be given. But their attitude to a free meal was uniform! It will be interesting to see how this project develops in the future!

A PASTORS' CONFERENCE

Kandy was recently the meeting place for one hundred and seventy-five pastors and full-time Christian workers from all over Ceylon. While most delegates were from the main Protestant denominations, there were some

representatives from almost every Christian denomination in Ceylon, including Roman Catholics.

The Conference was sponsored by World Vision International, under the auspices of the Ceylon Bible Society. Its purpose was to help in the re-dedication and revival of the ministry of all those who have pastoral responsibility.

The programme included sessions on "The Pastor and the People of God" by Dr. Paul Rees and Dr. Richard Halverson, "The Pastor and the Church in the World" by Dr. Benjamin Moraes and "The Pastor and the Word of God" by Dr. Carl Henry.

Our own B.M.S. missionary from Carey Baptist Church, Calcutta, Rev. Walter Corlett, was responsible for much of the organization.

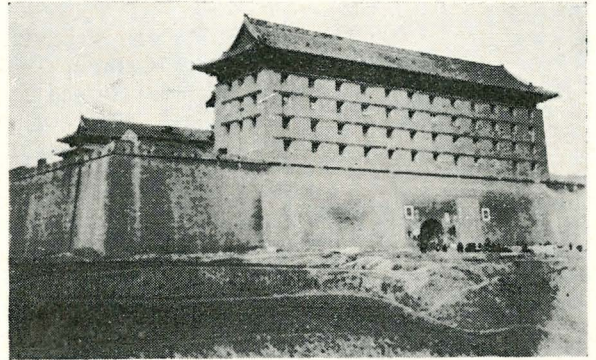
There was a fine spirit of harmony evident and many new friends were made, from other areas or denominations in Ceylon. This time of retreat will bear fruit in the lives of many who spend most of their time "giving out" rather than "taking in". As their ministry has been renewed, so they are in turn better fitted to minister in their various spheres of service.



The Rev. George Lee speaking at the Conference, with the Rev. Celestine Fernando of the Ceylon Bible Society and the Rev. Walter Corlett, B.M.S., Calcutta, seated.

A Doctor reflects on his service in China India Hong Kong East Pakistan

H. G. Stockley (B.M.S. 1923-66)



The East Gate, Sian.

DURING the first week of January 1924 several of us B.M.S. recruits set out from Tilbury on the s.s. *Naldera* for Shanghai. Very shortly after arrival in mid-February we proceeded by train to Peking.

I was privileged to share the home of two remarkable individuals while in Peking, first with the Rev. J. C. Keyte, M.A., Minister of Union Church, Peking, author of several books, and leader of the Shensi Relief Expedition of 1911; and then with Mr. W. Sheldon Ridge, the editor of a Peking daily newspaper, a most colourful personality.

I spent Christmas 1924 at the United Church of Canada Mission at Hwaiking, North Honan, with Mrs. Menzies and her daughter Jean, to whom I had become engaged on 4 July, while at the Great Wall of China!

Then I crossed the Yellow River and travelled by springless cart for six days through the loess gorges from railhead into Shensi.

My brother Clement, who had been transferred from Tai-yuan, Shansi to Sian, Shensi, met me some way to the east of Sian, so

that I rode pillion on his motor-bike through the East Gate of Sian at 9 a.m. on 1 January, 1925.

I was soon down to hospital duties, but managed to get some time off to complete my second year's language exam, and had hoped to be able to be married in April 1926. But local affairs in Shensi precluded. Three Shensi bandit-chiefs wanted to keep out the then Honanese Governor of Shensi, who had left temporarily to settle a minor revolt in Honan.

The Shensi braves held the city against him, so there began the siege of Sian (one of the long sieges of history) in mid-March, 1926, to 26 November of the same year. Cases of cannibalism were reported, and it was estimated that over ten thousand inhabitants died of starvation.

Our busiest times in hospital were when the defending troops attempted to "break out". Dr. Chang, Dr. Ruth Tait, my brother Clement and I were occupied fluoroscoping (we had no films) marking the position of bullets or fragments of bomb or shell and then operating to remove them. There is scarcely an artery in the human frame

we did not ligature to stop haemorrhage. At one time we had 300 casualties in our wards, chapel, passages, and a big tent in a courtyard.

Perhaps one of the most interesting cases was a young man who was carried in dumb, and lay on forms in the hospital chapel. But after a piece of shell had been removed from his brain he was able to tell me how he had read in a Gospel given him that Jesus Christ had healed the deaf and dumb. He was duly impressed.

It was in 1941 that Miss Gladys Aylward was a patient in our Sian Hospital. After her recovery, our B.M.S. ladies lodged and maintained her for many months till she was strong enough to help herself.

Although daily ward services were carried on in each of the five wards, I did not feel satisfied about their subject-matter, especially when judged from the position of a patient hearing the "message" for the first time!

Favourite Old Testament stories, and from the New Testament—the poor old prodigal son—worked to the bone!

So I worked out a set of thirty-one readings from each of

the four Gospels and early chapters of the Book of Acts, so that a more comprehensive picture of Jesus Christ, His birth, life, acts, and teachings, trial, death, resurrection, and the coming of the Holy Spirit could be told each month.

We called a monthly evangelistic report meeting, and all who took part in ward services were expected to attend. We reported any conversations we had had with patients.

The next month's cyclostyled set of readings for ward services were issued, and letters were sent to the nearest Protestant missionary telling them of any patient from their area who had shown an interest in the Gospel message.

We arranged that the church should supply the hospital with men and women evangelists who should be changed after two years, so that evangelists could meet in their district work those they had first seen in hospital.

When a patient left hospital and settled his or her account, he or she was offered a Bible or New Testament, to buy. Many did. But if they were not willing, a Scripture Gift Mission Gospel was handed to them with their hospital receipt!

In 1946 my wife and I were directed to Tai-yuan, Shansi, to get the B.M.S. medical work going again after the war, with some help from U.N.R.R.A. and International Red Cross. It was a considerable task, but the difficulties were greatly eased by the whole-hearted help of a number of artisan church members, with carpentry and electric fittings, etc., and the large share they took in conducting ward services and services in out-patients.

In a little over two years the Schofield Memorial Hospital had all four wards fully working, a Nursing Training School started, and the cellars fully stocked with supplies, and the



Dr. Handley Stockley with other members of the staff at the Sian Hospital, Shensi.

X-ray unit working.

But, alas! the grip of the Communists around the city tightened, and the civilian airport was in their hands.

The church leaders asked us to be away before the "take-over", else their position would be unbearable.

A plane was chartered from Peking, and all Westerners flew out, using the military airfield by special permission.

After a short stay in Shanghai, my wife and I flew to Amoy and then by truck to a station, Ch'ang-T'ing or T'ing Chow, on the borders of Fuhkien and Kiangsi Provinces.

The first case to greet us was a man with twenty-six ghastly wounds who had been gored by a bull!

A sad case was a man already showing early symptoms of rabies (hydrophobia). We tried hard to persuade others of the company who came with the patient to stay for the course of fourteen daily injections, as they had also been bitten by the same mad wolf. But only one person had one injection! Later in the day, the man they had brought was found in a Buddhist temple

upside down and his legs entwined around the arms of a god. He was dribbling from his mouth. He died that way!

The rapid advances of the Communist armies from the north meant we were again surrounded, and the London Missionary Society sent in a small four-seater plane and we were evacuated to Amoy. We then proceeded to Hong Kong by boat, and then back to U.K. in 1949.

The setting up of a small independent hospital unit in Mizo (Lushai) Hills, Assam, in 1957-62 was perhaps the most satisfying of my tasks. It was made possible because of the steady work of pairs of B.M.S. nurses who had worked in the area over many years.

The Mizo Baptist Assembly Medical Committee (mostly ministers and schoolmasters) advised me at all stages, and Rev. Frank Raper overseered the collecting of building materials and controlled the building of the new out-patient department.

I had never before been presented with cases of snake-bite. But several severe cases were brought long distances over



Dr. Ellen Clow (centre), like Dr. Stockley, a former B.M.S. missionary in China, has also served at the Haven of Hope Sanatorium in Junk Bay. She recently retired after nine years' service there, and over forty years' service as a missionary, including eleven years as Associate Foreign Secretary of the B.M.S. Here, with other members of the staff, she admires her farewell cake.

mountain terrain—too late to use anti-venom (anti-venene), but they all recovered.

It is good to know that, although all missionaries have been withdrawn, the church and hospital work are maintained.

Two months in Palwal, near Delhi, Punjab, in the summer and rainy season of 1964 were notable to me in requiring to perform nine Caesarean sections in those eight weeks, and three of the cases were within 26 hours. The number of tetanus cases, especially those brought in from the villages, where local midwives had been in attendance—so both mother and baby were affected—were also very distressing.

In the autumn of 1964 I was asked to take the place of an American doctor on furlough at the Haven of Hope Sanatorium, in Junk Bay, near Kowloon, in the New (leased) Territories of Hong Kong.

We made many friends both among the Chinese and Western staff during our eleven months there. While in Hong Kong in

1965 we were asked by the B.M.S. to "stop off" on our way home at Chandraghona, East Pakistan, to allow Dr. Michael Flowers to go on furlough.

It was especially interesting to us, as our son David was there doing his agricultural missionary work. During the fourteen months we found the hospital intensely busy, with all the diseases one finds in U.K. but with many serious tropical diseases added.

We were delighted to enjoy the friendship and advice of Dr. Swehnamang Chowdhury, who kindly took over the superintendency of the hospital.

I was surprised at the large number of fractures (many being multiple) from road accidents, and the frequency of cataract and duodenal-ulcer cases. But Dr. Chowdhury seemed quite able to tackle all these with good success.

Apart from the general hospital, there is also the work among the patients at the Leprosy Hospital and Leprosy Colonies, and several out-

stations.

Now that there is a cure for leprosy, this work has greater significance. Dr. Flowers has specialized in remedial surgery to help both disfigured and disabled cases.

There is probably a greater response to the Gospel among the Buddhist and animist Chittagong Hill tribes folk than among the Muslim Bengalis. But some of the few Bengali converts seem exceptionally fine Christians. I was interested to see how large a share in the work of the local church was taken by the hospital staff.

The graduates of the Nursing School and of the Compounders Training School are in great demand all over East Pakistan, and as these make their Christian witness the influence of the hospital is very far-reaching. The presence of the hospital and its staff is some protection to the health of the B.M.S. missionary staff, and to the staff of other Societies in the area.

The B.B.C. Appeal

Professor Harold Rogers, O.B.E., F.R.C.S., will be making this year's Medical Mission Appeal on Sunday, 19 October, at 7.55 p.m.

Professor Rogers is a surgeon at Queens University, Belfast. He has recently carried out a teaching assignment under the World Health Organization in India, and visited many medical mission stations on his way there and back.

The area covered by the appeal is designated Christian Outposts.

All money contributed is divided among member-societies of the Conference of British Missionary Societies, according to the amount of work they have in the specified area for the year.

A Doctor looks forward to his service in Congo

David K. Masters

MUCH recent discussion has centred around the question—does the “need constitute the call” to missionary service? There is spiritual need in the whole world, but for me the needs of Congo were particularly compelling.

I accepted Christ as my Saviour at the age of fourteen, having been brought up in a Christian home. Shortly afterwards, after prayerful consideration, but without any definite leading, I decided to “do medicine”.

During my course at Guy's Hospital Medical School I felt I must keep an open mind on the subject of missionary work, and I knew this meant I must not run away from the missionary challenge. I therefore took an active interest in Guy's missionaries, B.M.S. Summer Schools, and the Medical Missionary Association.

Shortly before I qualified I felt that work as a missionary was sufficiently likely that I contacted B.M.S. to ask advice about suitable junior hospital doctor posts. Not long afterwards I met the ward sister who was to become my wife. During the ensuing months, through contacts with missionaries, read-

ing, prayer meetings, etc., God made the need for missionaries in Congo so real to us that we became convinced He was calling us to this work. We applied to the B.M.S. and, after meeting the Candidate Board, were accepted as candidates in January 1968.

Training for overseas or any other Christian service is, I am sure, a process of preparation begun by God early, perhaps even before our conversion. Whether we serve as doctor,

nurse, teacher, or in any other profession, we serve first and foremost as “ambassadors for Christ”.

Through the Bible Class and Christian Endeavour, the Student Christian Movement at school and Christian Union at Guy's, opportunities were gained to sort out from God's Word what I believed and how to square this with science, humanism, psychology, and the ethical and social problems we face. These gatherings also awakened a desire to share with others around me this “so great salvation” and to put Christ first in everything. I was also able to lead ward services and counsel inquirers at the Billy Graham Crusades.

As to medical training, I did the appropriate “A” levels at school and went on to qualify as a doctor in 1966 at the age of 22. Subsequently, eighteen months were spent in peripheral hospitals as a junior hospital doctor doing general medicine, general surgery, a little casualty and hospital midwifery, after which I took D.Obst.R.C.O.G.

By this time we were accepted candidates of B.M.S., and so



The maternity building, Pimu, Congo, the hospital to which Dr. and Mrs. Masters have been appointed.

together we were able to pray about and discuss my future training programme. In a mission hospital it seems one will be expected to do "anything", yet urgency of staffing needs on the field must be weighed against the duration of the training programme. I felt very much that higher qualifications, though not now required, might in the future be demanded by the Congolese Government before giving grants to hospitals and, more important, permitting them to be recognized for nurses' training. I decided, therefore, with the encouragement of B.M.S., to take, before going to the field, the first part of such a qualification in a specialty which will be useful both in a "bush hospital" like Pimu or in a teaching hospital, e.g. Kimpese, i.e. in general surgery. God willing, I shall complete these examinations for F.R.C.S. on our first furlough.

Like all missionaries for Congo, we also spent a period learning French in Belgium and, in addition, did the tropical medicine course at Antwerp. (My wife has written about this in the October *Quest*.) This gave valuable insight into the medical problems Congo faces, and here we met other missionary doctors of different nationalities going to Congo. Despite the language difficulties, God wonderfully answered our prayers in the examinations at the end of the course.

These months of training have been of great encouragement, for experience has worked hope for the future. Our training will continue as we seek to master Lingala, and as we work first at Kimpese and then (by the time you read this) in Pimu, where Dr. Rachel Warden will be initiating me into "bush medicine and surgery".

It is difficult to foresee exactly the sort of medical work we

shall be doing eventually. The opportunities are limited only by manpower and finance. How wonderful if Yakusu were to have doctors again! But this depends on your willingness to pray, your willingness to give, and perhaps your willingness to make inquiries to the Candidate Secretary and come over and help us. With all medical work come opportunities of witnessing to the patients that the love they are shown is, in part, reflecting God's love for them which is seen in Jesus. Also we expect opportunities to come of witness to the nurses we shall be training. Recent regulations permit those trained in two-doctor hospitals to go on to university. How important to see that their faith is grounded to meet the intellectual, materialist and moral challenges they will meet there!

Thinking about the needs of Congo may lead to service among those who are there!

BAPTIST TIMES

★

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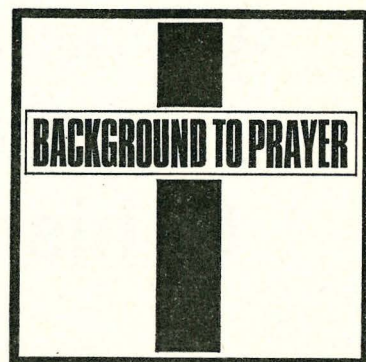
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THE BAPTIST TIMES
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(Based on the Prayer Calendar)

The medical work of the Society is much in our prayers now as we face the task of raising **£7,000** before the 31st of this month to clear outstanding deficits on hospitals where we still have a major responsibility.

Also this month there is the annual B.B.C. Medical Missions Appeal and we can remember Dr. Harold Rogers as he seeks to enlist the financial support of radio listeners on 19 October (see page 156).

On our Calendar during the month we are thinking of two of the hospitals in Orissa, India, where the B.M.S. staff are working.

At Diptipur we share in the work of the Disciples of Christ (American) Mission. There are now plans for team work in the villages to incorporate the medical, pastoral, and agricultural service.

Dr. Sukant Singh, who was Superintendent at Diptipur, has now become the Medical Superintendent of the Moorshead Memorial Christian Hospital at Udayagiri. His wife is also a doctor.

Dr. Hart is putting to good use his experience in reconstructive surgery for the limbs of leprosy patients.

Miss A. Parish was not granted a visa, and has therefore felt able to respond to the call to become the first B.M.S. nurse to Brazil. She is now at Campinas for language study.

The ministry of the Society in Ceylon continues and there are preparations in hand for an evangelistic campaign next year.

MISSIONARY RECORD

Arrivals

- 16 July. Miss V. Mason from Bolobo, Congo Republic and Mrs. G. I. Pitkethly and children from Kimpese, Congo Republic.
20 July. Mr. and Mrs. J. H. Hills and family from Upoto, Congo Republic.
22 July. Rev. B. K. Taylor from Cianorte, Brazil.
29 July. Miss E. G. Markwell from Ngombe Lutete, Congo Republic.
1 August. Rev. F. J. Grenfell from Lukala, Congo Republic.
2 August. Miss S. J. Millichap from School for Missionaries' Children, Kimpese, Congo Republic.

Departures

- 24 July. Rev. and Mrs. H. T. D. Clements for short term of service in Colombo, Ceylon.
29 July. Miss M. Painter for Berhampur, India.
30 July. Dr. and Mrs. D. K. Masters for Pimu, Congo Republic. Mr. and Mrs. C. J. Brown and family for Kinshasa, Congo Republic. Mr. and Mrs. J. Mellor and son for Tondo, Congo Republic. Miss J. F. McCullough for Bolobo, Congo Republic.
1 August. Miss S. M. Bowers for Kinshasa, Congo Republic.

Deaths

- 14 July. Mrs. Jane Elizabeth Weeks, S.R.N. (wife of Rev. L. J. Weeks), aged 74, at Maldon, Essex (Congo Mission 1923-1946).
17 July. Mrs. Phyllis Emily Sidey, B.Sc. (wife of Rev. J. T. Sidey), aged 72, in hospital (India Mission 1923-1957).

ACKNOWLEDGMENTS

The Secretaries acknowledge with grateful thanks the following gifts sent anonymously or without address.

(Up to 30 July, 1969)

General: Anon., £1; Anon., £5; Anon., £5; Anon., £5; Anon.—R. C., £10.
Anon., £7 10s.; Anon., £5; Anon., £2 10s.; Miss E. P. Beach, £50 (In memory of a dear friend); Anon., £2 2s.; "Prove me", £5; N. B. C. (Walthamstow), £3; Anon., 10s.; Anon., £3; Anon., 10s.; Anon., £1; Anon., £5; Anon., £5; Anon.—R. C., £10.
Medical: Anon., 10s.
Medical Appeal: Anon., £2; "Concerned", £5 10s.; A well wisher, £10; Anon., £5; E. M. W., £1; Anon., £2 10s.; Anon., £5; Anon., £5.

LEGACIES

						£	s.	d.
June								
20	Dr. F. W. Price	...	...	...	...	900	0	0
23	Mrs. E. E. Carnell	...	...	...	...	25	0	0
July								
4	Mr. T. H. Coats, Motherwell	...	...	...	...	500	0	0
4	Miss A. Whitehead, Halstead	...	...	...	...	466	5	11
4	Rev. J. Shields	...	...	...	...	50	0	0
15	Miss A. F. Bright, St. Leonards	...	...	...	...	30	0	0
15	Mr. C. T. Cole, Welwyn Garden City	...	...	...	...	2,539	17	10
16	Miss Sarah H. Shaw	...	...	...	...	50	0	0
22	Miss H. L. Footitt	...	...	...	...	5,050	0	0
28	Miss Evelyn Williamson, Torquay	...	...	...	...	45	0	0
	(Distribution of accumulated surplus for three years up to 5.4.69.)							
29	Mr. H. D. James (Trust No. 44512)	...	...	...	...	124	19	2

THANKSGIVING FOR A YOUNG MISSIONARY

The friends of **Miss Margaret Beckett**, who died aged 36, have sent over £40 to the B.M.S. in memory of her Christian service at home and overseas.

Miss Beckett was baptized at the Ross-on-Wye Church in 1948. She trained as a nurse and was accepted by the B.M.S. in November 1956. There followed studies at Carey Hall and in Belgium and then faithful service at Lukolela, Congo, from 1961 to 1965.

Ill health prevented Margaret Beckett's return to Congo, but her continued interest in the work of the Society was shown by her appointment as local missionary secretary.

When renewed hopes of a return were again frustrated she showed wonderful resilience. Many remember her courage and Christian witness with gratitude to God.

THE BAPTIST MISSIONARY SOCIETY (FOUNDED 1792), 93 GLOUCESTER PLACE, LONDON, W1H 4AA.

Telephone: 01-935 1482. Telegrams: Asiatic Phone London. Cables: Asiatic London, W.1.

General Home Secretary:

Rev. A. S. Clement, B.A., B.D.

General Overseas Secretary:

Rev. E. G. T. Madge, B.A., B.D.

Contributions, donations or inquiries should be addressed to the General Home Secretary.

GIFT AND SELF DENIAL WEEK

26 October to 2 November

*"Your plenty
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St. Paul's advice remains true.

The B.M.S. therefore invites you to give to the General Fund of the Society through which the spiritual and material needs of many overseas are met.

Leaflets and envelopes will be in the hands of your missionary secretary.

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You have reached the end of another Missionary Herald.

Each month you read of a great variety of work overseas in the name of our Lord Jesus Christ.

We hope you are encouraged by all that is done, and by all that is waiting to be done.

Missionaries are needed now.

Money is required for their support.

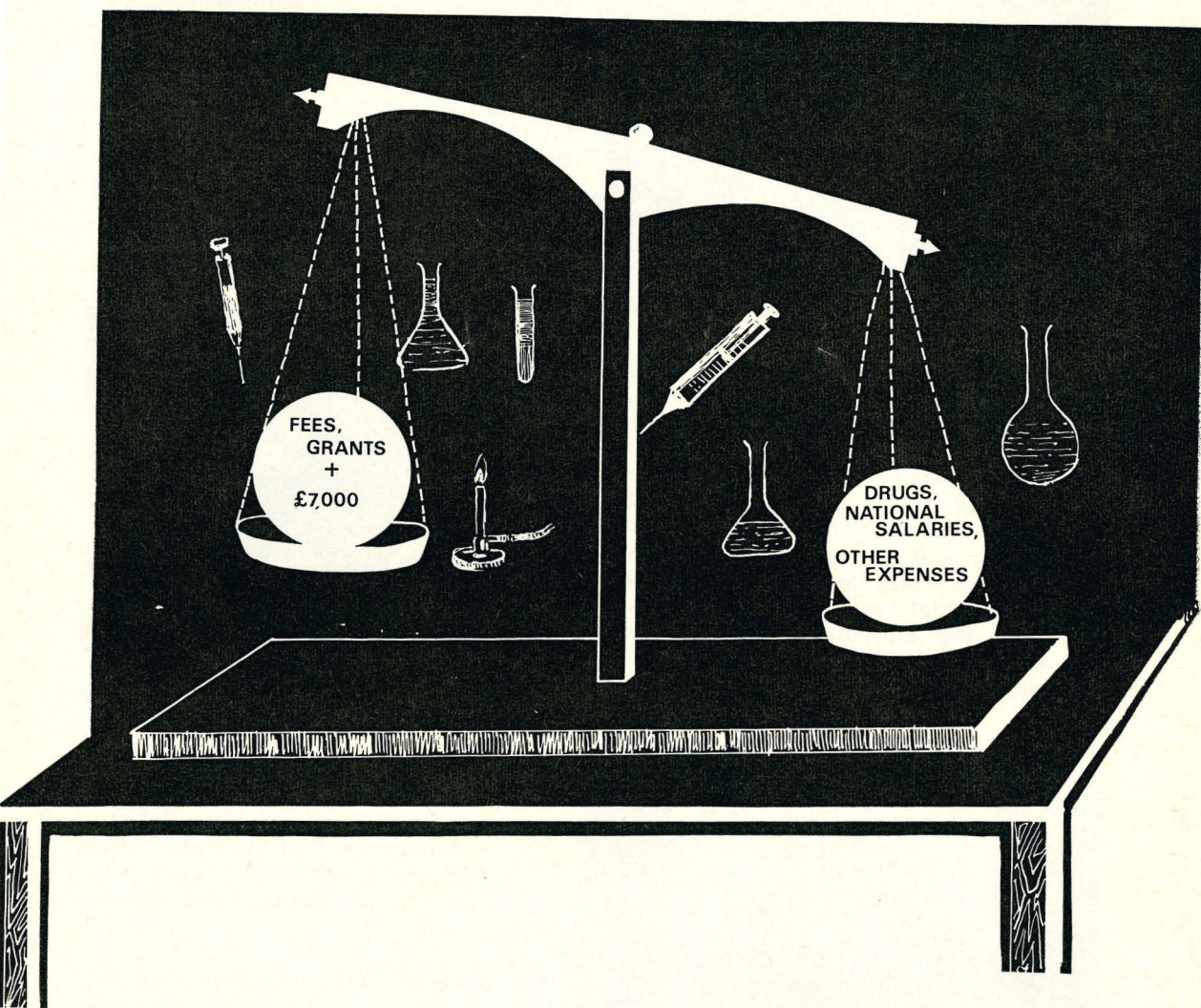
The whole task is to be remembered in prayer.

What will you do?

Gifts are welcomed and inquiries invited by:

**The General Home Secretary, B.M.S.,
93 Gloucester Place,
London, W1H 4AA.**

Will you make sure they balance



by 31 October 1969?

Hospitals that give Christi

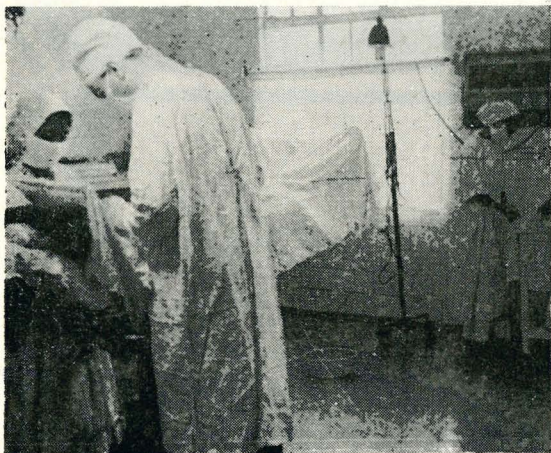


The hospital at **Berhampur**, India being demolished? Only part of it and only so that new buildings could rise. Now there are yearly increases in patients and this year there were 1,324 confinements. In a community where social custom still gives an especially sheltered position to women, this Hospital for Women and Children is meeting a continuing need. At **Udayagiri**, also in Orissa, India, the hospital has an Indian medical superintendent and the new B.M.S. doctor, Robert Hart, is putting to good use his experience in reconstructive surgery.

The **Diptipur** Christian Hospital, in West Orissa, is the smallest and newest of the hospitals for which we share responsibility. We work with the Disciples of Christ (America). The number of in-patients at the 32-bed hospital in 1968 was 1,200. Maternal and infant mortality rates in the area are very high and ante-natal and post-natal care is therefore vital. The hospital staff work in close co-operation with the agricultural missionaries and they are making a real contribution to the health of the community.



An operation in progress at the Christian Hospital, **Chandraghona**, East Pakistan, is a reminder of the surgical skill of our doctors. Surgical and medical work keeps the beds of the reconditioned hospital well occupied.



We can also record the development of leprosy clinics and of reconstructive surgery for that disease. There has also been advance in midwifery training, in a country desperately short of skilled midwives.

Christian medical service



The work at **Yakusu** hospital with its great tradition of service to the community through dispensary work and in the training of Congolese, has only recently been restarted after the troubles of the rebellion in N.E. Congo. In the absence of a doctor, our nursing sisters, Miss M. Fagg and Miss D. West have not only opened ante-natal and infant welfare clinics in the district villages but have given short courses of training to those who supervise village treatment centres; in this work they have enlisted the co-operation of the local church.

Scholars at **Pimu**, Congo, are holding a service outside the hospital. This hospital in the equatorial forest area is serving people who are deprived of other help because of lack of drugs and staff in State dispensaries. It is 70 miles in any direction to reach comparable medical help. The incidence of tuberculosis has made it necessary to provide special accommodation, the thirty-five patients under treatment being open infectious cases such as are seldom seen in this country. **Tondo** Hospital faces something of the same sort of problem but with only one nursing sister.



While rebuilding takes place at **Bolobo**, it is business as usual in the old hospital, and not only there, but in the district around, the influence of the work is increasing. The reputation of Dr. Kennedy as an ophthalmic surgeon draws many from far and near. The lack of drugs in State dispensaries has meant that the Hospital has taken over responsibility for the district work in areas far from Bolobo. Some Bolobo-trained nurses are in key positions in other hospitals, and this high standard of training is continued with the present twenty-four student nurses.

Will you help them to continue?

The two major items of current expenditure for the hospitals are the provision of drugs and supplies and the salaries of national hospital staff.

Dr. Hugh Kennedy of Bolobo writes "towards the end of last year there was a 40% increase in all salaries, and prices of drugs in the pharmacies are spiralling steeply".

This increase is typical. For example, the medical supplies bill for Udayagiri has increased by 50% over the last five years and there have been two revisions of the salaries scale. BUT the starting wage of a doctor is still only £22 a MONTH.

The two largest items of income are patients' fees and government grants. These do not increase.

Our medical work is mainly in rural areas and the African and Indian villagers have no National Health benefits!

A boy was recently discharged from hospital after a year's stay. A polio victim, he had been unable to walk. Now he walks on calipers and is happy and bright. BUT, he could not pay a penny for his treatment!

In some places government grants have remained static, despite devaluation, or have not been made.

This appeal is being launched to enlist your immediate help. We believe it is supported by a record of solid achievement in Christian medical service from which just a few examples have been given inside this leaflet.

By your response now you will indicate a willingness to continue the healing ministry of Jesus in areas of desperate need.

You may care to make use of this tear-off slip when you hand your gift to your church missionary secretary, or send it direct to:

**"£7,000 APPEAL",
GENERAL HOME SECRETARY,
BAPTIST MISSIONARY SOCIETY,
93 GLOUCESTER PLACE,
LONDON, W1H 4AA.**

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Please complete if you
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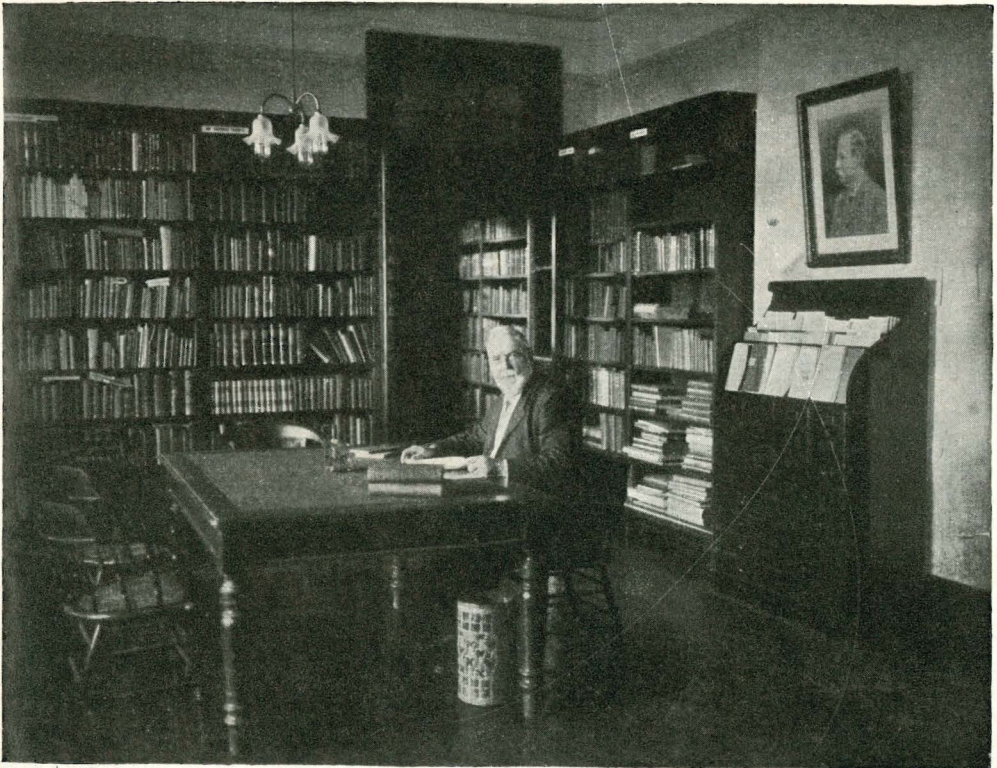
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Timothy Richard in the library at Shanghai

NOVEMBER 1969 6^D

TIMOTHY RICHARD

A MAN FOR THE HOUR

One hundred years ago, on the 17th of this month, Timothy Richard sailed from Liverpool to begin what was to prove to be a long and famous period of missionary service in China. In recent years, **Sister Virginia Therese Johnson, M.M.**, has been studying the life and work of Timothy Richard. She has obtained a doctorate for her thesis and is currently working on a biography. During her studies at the Mission House she kindly agreed to prepare an article on Timothy Richard to celebrate the centenary of his sailing. The first instalment is published this month and the second will appear in our December issue. Sister Virginia is an Assistant Professor of St. John's University, New York, giving courses in Asian Civilization, Oriental Religions, and Asian History.

By Sister Virginia Therese Johnson

China! 1870! The China of that time was reeling and writhing under the pressures and injustices of the Unequal Treaties, enormous indemnities, and all kinds of monstrous demands being made on it by the Western Powers. Within the country the Manchu rulers kept a tight grip on the populace while resisting efforts at modernization and Westernization. The Chinese officials and literati, who ran the country, felt assured of China's superiority and her ability to withstand foreign encroachments on her territorial and national integrity.

It was into such a China, at Shanghai, on 12th February, 1870, that Timothy Richard, a young Welsh Baptist minister first arrived. He had set sail from Liverpool on 17th November, 1869, after having been accepted for mission work by the Baptist Missionary Society in London.

On 27th February he arrived in Chefoo, a seaport in Shantung province, his final destination. Here he was cordially welcomed by a Baptist colleague, a Mr. Laughton, who had been single-handedly representing the Baptist Society for the previous seven years.

A man with new ideas

Unfortunately this amiable and experienced missionary died three months after Timothy Richard's arrival which left this twenty-four year old minister the sole member of the Baptist Missionary Society in China for a while. But he was the man for the hour.

He was born on 10th October, 1845, in Ffaldybrenin, Carmarthenshire, Wales, the ninth and last child in the family. From his upright and God-fearing

parents he received not only physical strength but that moral stamina and deep religious faith that made him always, both as a youth and an adult, such a man of undeviating rectitude and outstanding personality.

At the age of eighteen he became a teacher; at twenty a preacher; and at twenty-one he became, at Haverfordwest, a student for the Baptist Ministry. Some two years later his generous heart was moved by a sermon he heard on China to offer himself for missionary service there and so, at the age of twenty-four he was accepted for the China field by the Baptist Missionary Society.

Right from the very beginning of his missionary career, Timothy Richard charted new courses in missionary methods. First he felt that port cities were not the best milieu for pioneer mission-

aries, therefore he left Chefoo and penetrated the interior of Shantung Province where he settled at Tsingchowfu.

Then he felt that the best and quickest way to reach the greatest number of people would be by seeking out their leaders, both religious and political, whose interest and co-operation he hoped to obtain through all he had to offer them. He travelled extensively through the north, even penetrating Manchuria and Korea (the latter had been strictly closed to foreigners) gaining valuable experience of the people, knowledge of the language, familiarity with their customs, and insight into their mentality. He made a systematic study of Chinese language, literature, history, philosophy, religions, and the Classics in order to better equip himself to meet, on an equal basis, with mandarins and other officials.

A swift courtship

One of the worst famines in the history of North China occurred in Shantung and Shansi, 1877-1878. Timothy Richard was one of four foreigners who took a leading part in administering relief to the stricken regions. He worked, especially in the Shansi area, where he soon became known, admired, and revered for his compassion, justice, kindness, patience, and integrity. He never forgot this searing experience and it was one which had a pronounced effect upon his whole subsequent career.

On 26th October, 1878, after a courtship of less than six weeks, he married Miss Mary Martin of Edinburgh, who had already served two years as a missionary in China with the Scottish United Presbyterian Mission. She was not only a wife, par excellence, but a soul helper and a rich

source of inspiration and encouragement for her much travelled, over-worked husband. They settled in Taiyuanfu, Shansi.

Within six years their marriage was blessed with four daughters—Eleanor, Mary Celia, Florence, and Margaret. Later, when his Chinese friends used to ask Timothy Richard how his family was he would answer, "I have no family—only daughters," which made them realize how much he, like they, wanted a son. But that was not to be.

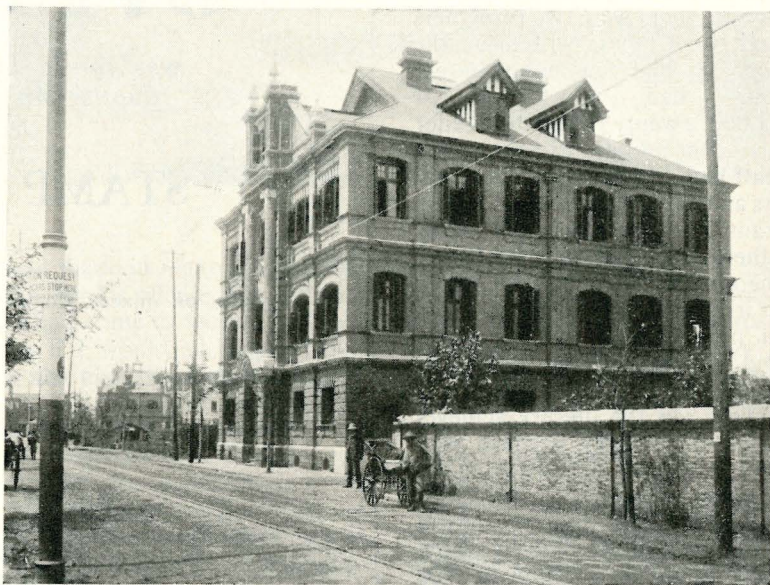
Rejected by his colleagues

At Taiyuanfu, he pursued his earlier policy of seeking out the leaders and gaining their interest, good-will, and co-operation. He again used an unorthodox approach to secure this—namely giving illustrated lectures in physics, chemistry, and other branches of science. He and his family stinted themselves on food, clothing, furnishings for the home, and other things so as

to have the money needed to buy projectors, lamps, machines, and other equipment for the lectures. Through this means Timothy Richard thought to interest these leaders in the wonders of the physical world and of nature and through them in nature's God.

But his methods were not understood nor appreciated by some of his Shansi colleagues and so, to avoid any friction or scandal the Richards left Taiyuanfu to seek mission opportunities elsewhere. For the next two years they lived first, for a short time in Peking, and then in Tientsin where Timothy Richard became the editor of a Chinese daily newspaper. Clearly this was his forte and it offered ample scope for his missionary zeal and augmented his influence on Chinese minds.

In 1891, on the death of Dr. A. Williamson, who founded the Society for the Diffusion of Christian and General Knowledge among the Chinese in 1887, a Committee of this Society asked Timothy Richard to take charge of the work. The Baptist



The Christian Literature Society's building in Shanghai as it could have been seen at an earlier period

Missionary Society in London favourably replied to the request and released Richard from all Society obligations so that he might give himself full time to literacy work, which he did until his retirement in 1915. In his capacity as General Secretary of this Diffusion Society Richard reached new heights of service and influence. Again he was the man for the hour.

The Society's amazing growth

His prime objective now was the publication and circulation throughout China of literature based on Christian principles and covering a wide range of topics in history, geography, science, literature, religion, biography, etc. He wanted the literature to keep all classes in view but to give special prominence to the provision of books for the literate who ruled the land. Richard also supplied Chinese daily newspapers with articles and news from the Christian point of view. When Richard took charge of the Society there were two foreigners and two Chinese writers on the staff; it had few publications; and it had a stock value of \$1,000. Twenty years later, under his continuing direction, the staff had grown to eight foreigners and twenty competent Chinese translators full time and many others who helped part time; there were 336 important works in its catalogue and many more in preparation; and the stock and property were valued at \$200,000.

This was the literary achievement of Timothy Richard who thus awakened the minds of the Chinese officials and literati to their need and duty to reform China, and of the path by which they should lead China to true national greatness. This was the means he used to encourage and

strengthen every desire that already existed for realizing the highest moral ideals.

Reform through literature

This was the means for influencing reformers like Kang Yu-wei, Liang Chi-chao, Chang Chih-tung, and others who regarded the Christian Literature Society publications with so much interest and sympathy that they adopted their principles enthusiastically as the only hope of China and eagerly sought Timothy Richard's help in their Reform Movement, 1895-1898.

The Reform Movement was violently suppressed by the Dowager Empress but despite her repressive measures it was a gigantic leap forward which shook the whole Empire. The stupendous reaction by the Boxers was unable to quell it. The

seed for reform had been sown and that it bore good fruit can be proved from the following report Timothy Richard wrote to the Baptist Missionary Society in May, 1912. "For at least a century," he wrote, "the Chinese Government has done everything in its power to prevent any new ideas from entering China; but new ideas did penetrate, and last year the power passed to the National and Provincial Assemblies. Now at last the seed sown by the Christian Literature Society for the past twenty years seems ripening for a great harvest. Sun Yat-sen is a Christian, and last week he wrote me that he hopes 'that by obeying the voice of Heaven and the people he may be able to establish a Kingdom of God on earth and make the Government of the Republic pure and righteous.'"

(To be continued)

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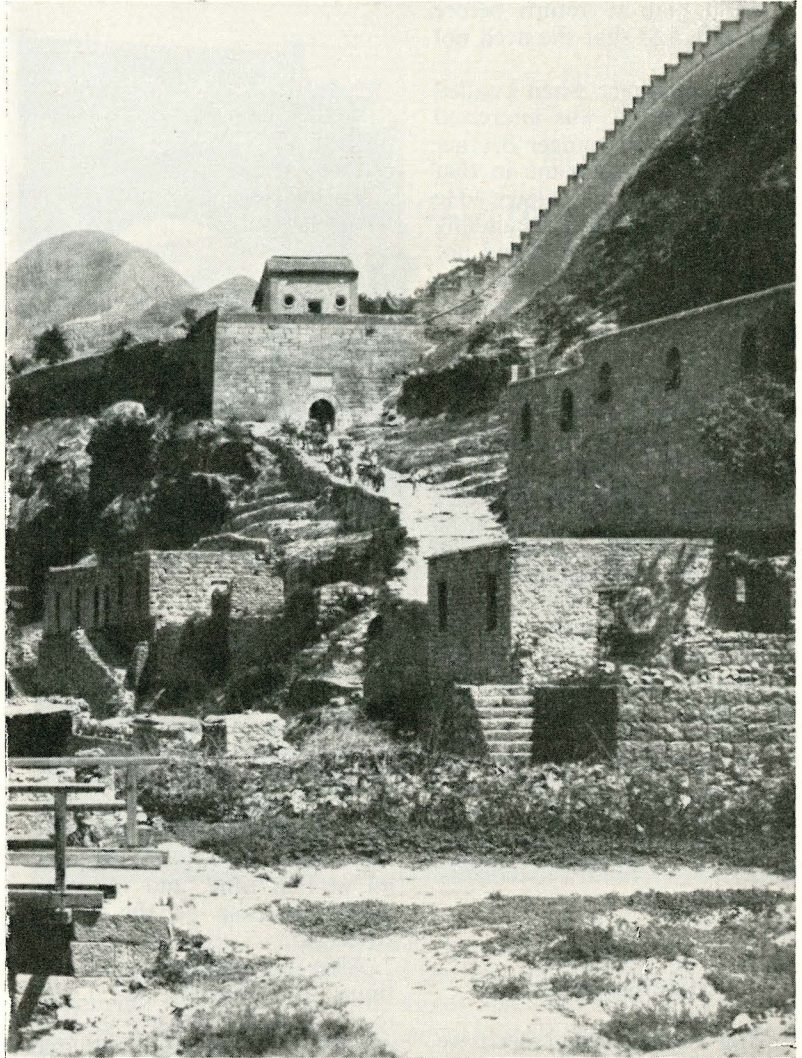
**Rev. W. S. Davies,
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A Wasted Day

H. A. EMMOTT
(China 1924-49)

recalls life in old China

ONE day, while I was living in the Province of Shansi, (it was my wife's birthday), two visitors called to see me very early. One of the visitors was the pastor of our local church, Mr. Meng, and the other a Mr. Wang, one of the prominent deacons in the church who was known locally as the owner of the One Tenth Cycle Shop, so called because he consistently contributed one tenth of his income to the maintenance of the church work. One of my first questions to him was about his son, who, I had been told, was being held for ransom by Chinese Guerillas some distance away in the country. He said his son had been in captivity for about ten days, that he was still well, but that no progress had



The gateway into Shansi

been made in regard to negotiations for his release. He said that he had come to see me really to ask if I would accompany him to the Guerilla headquarters to see if I could do anything to help in getting his son released.

I told him that I had been thinking for some days about the possibility of my being of any service, and that if he thought that my accompanying him would be of any value I should be only too pleased to go. Mr. Wang asked when we

should go, and I replied: "Tomorrow is Sunday, and on Monday I have other engagements, so we ought really to go today". He said he would be ready to start any time, so we agreed to leave after breakfast.

I told my wife the reason for the special visitors, and that I had promised to cycle with Mr. Wang to the Guerilla headquarters to discuss the matter of the release of the prisoner. "What!" she exclaimed, "on my birthday!" I explained that

I would plan to return before night-fall, and that she need not worry.

After breakfast, when I called on Mr. Wang I was interested to find that his younger brother was there, having come in that morning from his village. He had been making a beginning about negotiations, but had not got far. He did not think that my going would accomplish much, but he was willing to accompany us if we should decide to go. We decided to keep to plan; and soon started on our cycles. We had no difficulty at the city gates, and were soon over the railway lines, and out into the open country. It was delightful cycling, though the lack of rain had resulted in the roads being very dusty. Everywhere was peaceful, and the people were busy in the fields, harvesting the beans, or preparing the land for the Autumn sowing of wheat. The villages we passed through were devoid of Japanese flags, nor were there any Chinese ones and the places seemed to be more or less normal.

A village meeting-place

After about an hour's ride we reached Mr. Wang's house in the village of Lan Liu-shu. It was typical of many Christian homes, the walls being covered by evangelistic posters provided by the Religious Tract Society, all showing signs of age and smoke! There were several forms in the room, and at one end was a platform with chair and table to serve as pulpit. The room was the meeting place for the village Christians. While Mr. Wang busied himself lighting a fire and preparing refreshments I spoke with a little girl who was removing a huge pile of bean-



Mules laden for a journey in China

cake fertilizer from the middle of the room into the yard. On inquiring who she was I learnt that she was a refugee who was being befriended by our deacon Wang. It was encouraging to meet with this bit of unostentatious practical Christianity, for there was need for such a lot at that time, and the need would increase as the winter advanced.

After our refreshment we continued our journey, but I had to do so on a borrowed cycle as mine was punctured. I inquired how far it was to the place we needed to reach, and was told another six or seven miles. By that I knew that we should have our work cut out to get home before the city gates were shut.

Well-armed guerillas

Our journey was without incident, and we reached the town of Bou-pu after an enjoyable ride. At the entrance to the town we dismounted and explained our visit to the guards, who then permitted us to enter. One of

the guards was armed with a rifle, and the other with a big sword which he held straight down his back, by his two hands linked behind his head. He looked quite ferocious, though a youngster, and seemed ready to deliver a knock-out blow to anyone who might come under suspicion.

As we walked along the street we noticed that the guerillas were in occupation of all the large premises. They appeared to be well armed with rifles, though with nothing larger.

We made our way to a shop on the main street, and were invited into an inner room where we sat down, and were shortly afterwards joined by the leader of the guerillas, who had been notified of our arrival and had come along to see us.

In the guerilla village

We did not get down to the matter of negotiations for the release of the captive at once, but agreed to defer that until after dinner as it was getting late. I was only able to urge the point of view that the prisoner was not only Mr. Wang's son, but also one of our church scholars who was shortly due at the Weihsien Bible School. The leader remained about a quarter-of-an-hour and then left us, and before long we settled down to our mid-day meal.

During the meal and afterwards go-betweens were active, smoothing out the difficulties, and trying to reach some agreement. I suggested several times that we go to see the leader ourselves, but it seemed clear that he was determined to avoid collaboration with us. A couple of hours or so passed in that way, and Mr. Wang and I were getting impatient as the sky was clouding up, and rain was be-

ginning to fall; and once rain falls it is impossible to cycle on the Shansi roads because they become too slippery.

**"I shall not
get out"**

The guerillas and the people in whose house we were staying tried to induce to stay the night, but I was eager to get back the same day as I knew there would be anxiety on my account if I failed to do so. Later it was suggested that Mr. Wang remain, and I return, escorted part of the way by two guerillas. But Mr. Wang had already whispered to me when we were alone in the room, saying, "If I do not get out with you I shall not get out". So I knew what attitude to adopt, and insisted on our returning together.

We started on our homeward journey, deciding to call at the Guerilla headquarters on our way. We called there, but were told that the leader had gone to another village to see a superior officer about the prisoner. We realized that it was futile to do any more in the matter that day, and so we came on our way, escorted a few miles by one of the subordinate officers of the guerillas. He came with us a few miles and then left us at a village which appeared to be a guerilla outpost. Rain began to fall heavily, and we had to shelter awhile, but the weather cleared again and we were able to continue our way to deacon Wang's village. We reported our failure to the friends there, but since it was late stayed only a short time before setting off again. Travel was difficult for a good part of the way on account of the rain, but as we neared Sin-chow the roads became better, and we managed to get into the city be-

Preparing for Christmas?

GEOFFREY GROSE



(Photo: G. H. Grose)

What! Is father taking a hand with stirring the pudding? Not quite. This picture shows one of the joys of Christian parenthood. When the young people of the Green Park Free Church decide to put on a special lunch for patients in the Cheshire Homes, New Delhi, then they get their parents to take a hand in the cooking. So here's a father and mother busily pounding the pastry—a little bit of personal service; an encouragement to their youngsters, and a delightful meal for cripple people.

(continued from previous column)

fore the gates were closed. It was disappointing to have to report failure, but we had done our best.

Two days later, when we were sitting at supper our Chinese pastor called to see us. "I thought you would like to know that deacon Wang's son has returned safely", he said. "He

was liberated yesterday, and is in the city now." That was good news indeed, and we realized that our visit had not been in vain after all. The next day Mr. Wang's son came to see me to express this thanks; and two days later he left for Wei-hsien to begin his studies at the Bible Training School.

More nurses and doctors are needed now if nurses are to be trained at Pimu

by Ian R. Grant

FOR many years the hospitals of the B.M.S. in Congo have been involved in the training of nurses. At the time of Independence in 1960 there were long-established "Aide-Infirmier" (Assistant Nurse) training schools in three of our four hospitals and at one of these hospitals there was also a school for the higher course leading to a Diploma in Nursing. Today the ex-students from these schools make up a large proportion of the nurses employed in areas around each of the hospitals and they represent a contribution to the medical care of the people which extends far beyond the immediate scope of the hospitals themselves.

Shortly after Independence a new programme of training was proposed, and after several changes, this was finally implemented in 1966. This new programme means an increase in the standard of training at all levels. In itself, this is a good thing, but the change-over has brought many difficulties to training schools in church hospitals and these difficulties are not yet completely resolved. The B.M.S. is now responsible for "Infirmier Auxiliaire" (Auxiliary Nurse) schools at Bolobo and Pimu. These schools, however, have not received final recog-

nition and at the moment are trying to achieve the fairly high standards of staffing, accommodation and equipment which are required.

The "Infirmier Auxiliaire" course is open to boys or girls who have completed two years secondary school and one of our main difficulties is to get applicants who have this qualification. Secondary school places are few in number and not many students want to leave after having successfully completed the first two years. The Government wishes schools to accept as many girls as possible but, in the Pimu area at least, very few girls even begin secondary education. The old "Aide Infirmier" course was open to anyone who had had a Primary education and finding suitable students presented no problems.

Greatly increased demands

The new course consists of a basic first year and a second year specializing in hospital work, public health or midwifery (for girls only). After that students are encouraged to remain for a third year to take another of the above subjects.

There is much more material to be taught than previously



(Photo: A. S. Clement)
The senior nurse at Njinga Leprosy Village, Pimu

and this means many more hours of lectures. The students spend three or four hours of each day attending classes and the rest of the time is spent in the wards and other departments of the hospital. As in this country, the hospitals depend very much on the work done by the student nurses. There is also a very much greater emphasis than before on the teaching of nursing techniques and this now forms the major part of the syllabus.

Obviously these changes have greatly increased the demands made on the teaching staff, and the staff itself must be increased. Each school giving courses at this level must have at least two nurses working full time with the school and a Medical Director who devotes a large part of his time to the school. In practice this means that each of our hospitals with such a school needs four nurses to allow for the general work of the hospital and for furloughs, and a single doctor responsible for the hospital and the school will have his hands very full indeed. Previously a doctor and one nurse could easily cover all the teaching required.

Study is difficult

Similarly, higher standards of accommodation and equipment are necessary. The hospitals have sufficient beds and patients to support a school, but the conditions in the existing wards make them quite unsuitable for practical teaching. They are overcrowded, the beds have neither mattresses nor linen and they lack many basic nursing necessities. Thus, for this purpose, we must provide an area of the hospital which is equipped to a much higher standard. At Pimu a special grant from



(Photo: Ruth Murley)

Some of the student nurses at Pimu standing at the door of the church after morning prayers

Oxfam has made it possible for us to begin building a new teaching unit containing two classrooms and a small "intensive care" ward which will be well equipped and which will accommodate our most seriously ill patients.

Students come to us from the age of fifteen to eighteen years and they live in hostel-type accommodation. Until recently, at Pimu, they had to find and prepare their own food. Now they have so much work and study to do that we have had to start feeding them. On the whole they work very hard although it is not easy for them to study in the evenings as they have no electric light in their rooms and there are many mosquitoes around. Once the new classrooms are built one of them will serve as a library and reading room. All the teaching is in French, and apart from the actual difficulty of lecturing in a foreign language, it is difficult to find teaching aids and ancill-

ary reading material.

The "Infirmier Auxiliaire" course consists mainly of practical nursing whereas the training for the higher level of "Infirmier" is much more academic. The requirements for a school at this level are so demanding that it seems likely that, as far as the church is concerned, it will only be possible to run such schools in large co-operative hospitals such as Kimpese.

A nurse often has a doctor's responsibilities

It sometimes seems that the teaching of nursing techniques in the conditions and to the standards of a European Hospital bears little relationship to the present conditions in Congo. However, in the long view, one must look for an improvement in the facilities for medical care and it seems right that the Government should insist on higher standards of nurse train-

Constant stream of refugees escape to Hong Kong

This was a main headline in a Hong Kong Sunday paper a few weeks ago. The article that followed reported that in the past three months more than 300 refugees had been inter-

cepted as they crossed into Hong Kong from China. Many others had evaded the patrols.

The majority of refugees are young, average age 21, and their complaint is lack of food and persecution.

The main method of escape seems to be by swimming. There are a number of different routes, one of which involves about three hours in the water. One group of four used two bicycle tyres as buoys.

Note: The Wonderlands serial for 1970 tells of three boys who escaped from China to Hong Kong. It is an exciting and well-illustrated story. Make sure all the children in your church have Wonderlands each month in 1970.

*(continued from
previous page)*

ing. At the moment, the nurse in Congo is often a sort of mini-doctor, diagnosing and treating with little or no medical supervision, rather than a nurse as we understand the term. Their training has been orientated in this direction and many of them do a good job under very difficult conditions. Now, however, doctors are being trained in Congo for the first time. The first students have already graduated from the Medical Faculty of the Catholic University at Lovanium and it is hoped that a Medical Faculty will soon be constituted at the Protestant University in Kisangani where students have already finished a preliminary year of science studies. In the meantime, while the nurse is being trained for the day when facilities will be better and medical supervision more

adequate, his training must still prepare him to work alone in a village dispensary where he may be fortunate to be visited as often as once a year by a doctor!

The difficulties in up-grading our nursing schools are considerable but we have always felt that we should face the challenge presented by the new standards required. The young people who enter our training schools are either church members or inquirers and it is impossible to overestimate the value of being able to offer them training in a Christian environment over a period of two to three years. They can render great service to the Church and the community both in Church hospitals and as Christians working for the State or for commercial concerns and we thank God that He is enabling us to overcome these difficulties so that this very important aspect of the work of our hospitals may continue.

BAPTIST FROM CEYLON HOLDS IRVINE MEMORIAL SCHOLARSHIP

THE Irvine Memorial Fund is raised by old students of Carey Hall in memory of Miss Christina Irvine, the first principal (1912-33). The fund is to pay the fees of an overseas student for one year.

Miss Daisy Somawardena, who benefits this year, is a deacon of the Cinnamon Gardens Baptist Church and Secretary of the Ceylon Baptist Bible School Committee.

When Miss Somawardena trained as a deaconess at the Jaffna Methodist Training Centre for Deaconesses, she was the only Baptist on the course. For four years she served as an evangelistic worker with the Baptist Mission, Colombo.

In 1952 she became a teacher at the Baptist Girls' College in Colombo. At that time it was a school with about 300 day-girls and 80 boarders. It was taken over by the Government in 1962 and is now a day-school with about 1,300 girls from eleven to eighteen.

Miss Somawardena continues to teach Christianity and English and finds challenge in the fact that the Buddhist Headmistress is prepared to refer to the life of the Christian members of staff as an example for others.

Miss Somawardena is expecting to follow a course in Religious Education for the academic year and then to return to Ceylon to resume her teaching and her work in the Baptist church.

A New Church Hall is Dedicated in Kathmandu Nepal



The new church hall at Kathmandu, Nepal

CHRISTIANS were not permitted to reside in Nepal previous to 1950. 170 years before that date there had been a group of Christians in the Kathmandu Valley. These were expelled at that time by a new ruler, and a strict policy to exclude Christians was enforced.

After the revolution and change of regime in 1950-51, Christians were allowed to reside in Nepal, and even Christian missionary agencies were permitted to work in the country. During the years since then the number of Christians has grown in the capital. They are allowed, under the new Constitution and national law, to practise their religion and worship, and they have gradually formed themselves into congregations in different parts of the city. At present there are five worshipping groups. They include Nepali and foreign Christians, holding services in Nepali and English, and engaging in many activities. The first church building in the city was erected

by one of these congregations in 1962. Now a second group's church building has been erected.

On Sunday, 3 August, 1969, the members of the "Nepali Christian Church", together with their friends, met and dedicated their new church hall. It is a simple, but well-built, hall of brick with a cement floor, steel trusses and asbestos sheeting roof, located among a block of shops and houses on the north-east side of the capital, in an area called Gyaneshwar. Pastor Robert Karthak has been leading this group from its beginning.

Two hundred people filled the hall, sitting on the floor in Nepali fashion, and on a few benches at the back. Another fifty people of the neighbourhood crowded outside the windows to see what was going on. Four other pastors of the town shared in the service.

During the service of dedication the Secretary of the congregation told the story leading up to this happy day. The group

began to worship together twelve years ago, and they have, in the course of the years, occupied eight different places: private homes, rented rooms and halls. They have had to move due to smallness of space for the growing group, eviction by a landlord, or high cost of rent. Several years ago they started a building fund which first enabled them to buy a piece of land, and then to erect this church hall. The land and building-work has thus far cost them about Rs.97,000. Next year they plan to complete the pastor's house at the back of the hall.

This congregation, as well as other groups of Christians in the city and across the country, are forming themselves into independent units. When they have enough members they appoint a church committee to be responsible for the leading of the meetings, preaching, handling of finance, and other activities of the group. They appoint their own leader or pastor. As yet there is little of constitutions and there is no national church body. There is, however, a Nepal Christian Fellowship, which brings together individuals and groups in an annual conference of prayer, Bible study, discussion, and creative unity.

Do we use the local and national Councils of Churches enough?

asks

R. K. Orchard

(General Secretary,
Conference of British
Missionary Societies)

MOST Christians find the primary base for the discharge of their Christian responsibility in some form of local congregation—rightly so, since most of us live most of our lives in a local setting. But a local congregation can't do its job of being the people of God in its locality by itself. The human community of which it is part involves it in a wider area than its own immediate locality, whether it be a village congregation in Africa which finds its young men going off to seek their future in the town fifty or a hundred miles away, or a suburban congregation in Britain whose members daily travel a dozen miles to work. The call of Christ to meet the needs of men hits the local congregation not only in the form of the woman next door whose husband has been killed in a tragic accident, but also in the form of housing conditions in the town a hundred miles away or the human consequences of an international dispute affecting the whole country. If the local congregation is to do its job it needs instruments through which its concern and service can be expressed, along with other Christians, on a scale commensurate with the diverse and far reaching relationships in which it is involved in contemporary society.

The growth of Councils

Such instruments exist. They are extremely varied, but we lump them together under the term "Christian Councils". If we are specially concerned with the Christian world mission, that term leads us to think first of National Christian Councils, because historically (in the modern period) the first of such wider groupings were generally on a national scale. One of the

main results of the Edinburgh World Missionary Conference in 1910 and of the journeys of John R. Mott which helped to carry its impetus around the world was the foundation first in Asia and subsequently in African countries of national Christian councils, which have now become national councils of churches. Subsequently the impetus spread to wider areas, producing continent-wide groupings like the East Asia Christian Conference or the All Africa Conference of Churches (which recently held its Assembly at Abidjan in the Ivory Coast), and to more local areas like the councils which serve a region in India or a town in Britain.

Councils tend to be remote

On the face of it, one would think that local congregations, finding the range of their responsibility to be God's people and share in his work extending through the widening range of relationships in increasingly mobile communities, would have made use of these instruments ready to their hands and made them strong and vigorous. It hasn't worked out like that. To most of us, a national organization seems pretty remote: that is even more the case where distances are much greater and communications (of ideas as well as of bodies) more difficult, as in most of the developing countries.

Councils are left to the few

When much of the financial support for a national council of churches comes from sources outside the country, as for the most part it does in Asia and Africa, the council is even more easily regarded in the local con-

gregations as "no concern of ours". Moreover, because councils have necessarily been concerned with enabling separated denominations to meet and to act together, they have no doubt looked to some like bits of ecclesiastical machinery and it is tempting to leave the care of them to ecclesiastical machine minders—bishops, moderators, chairmen and the rest. On the other hand, if the horizon of your understanding of your responsibility as a Christian is still limited to walking distance from your home, it may take you quite a time to realize that what goes on within walking distance of your home is today affected by what goes on in the town a hundred miles away or in the centre of government five hundred miles away, so that this is also part of your responsibility as a Christian. Until you do

realize this, a national council of churches may well seem no concern of yours.

Consult before you act

How a national council of churches can become a means through which a local congregation can express its life on a wider than local scale is a question to which the Christians of the country concerned must find the answer—just as it is our responsibility to find the answer in respect of the local and national councils in which our congregation or parish is involved. But missionary bodies in the west can help their fellow Christians with whom they are associated in the developing countries in finding the answer. For instance, when the com-

mittee of a missionary organization receives a request for help—say an extension to a hospital, or starting a lay training course, or whatever it may be, one of the first questions it ought to ask the requesting body is "Have you consulted with your Christian neighbours of other denominations about this project, and do they agree that it is a primary need in furthering the total service of the people of God in the area concerned?" Such a question would at least encourage the requesting body to take seriously the means of common planning and action which exist in councils, and would be an indication that our concern is with our Christian responsibility towards the human community, not with the interests of one denomination or one missionary organization.

This, you may think, is a



(Photo: A. S. Clement)

Members of the Central Council of the Congo Baptist Churches meeting at Tondo



(Photo: A. S. Clement)

Preparing food at Tondo for members of the Central Council

technical sort of point, concerning those who serve on the committees of missionary bodies, but not the member of a local congregation in Britain. Stop a bit before you take that line. Do not committees of missionary bodies in the long run reflect the concerns of those members of local congregations whom they represent and from amongst whom their membership is drawn? If we members of local congregations here are concerned that these instruments of common Christian action within human communities in the developing countries should become effective instruments, will not that concern be reflected in the emphasis the committee of our missionary organization puts on them in its continuing conversation with churches in those countries?

Of course, our concern is less than honest if it doesn't include our own situation. If we can see that the Christians in "the Ruhr of India", or in the tribal tensions of emergent nations in Africa, or in the quest for social justice in South America can't do their jobs as Christians without making full use of these instruments of common action, doesn't

that mean that it is also part of our service to the world mission to see that our local parish or congregation takes seriously its responsibility to our local and national councils of churches?

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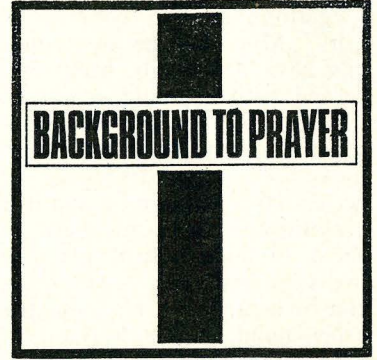
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(Based on the Prayer Calendar)

Many churches will be completing their Gift and Self-Denial Week. The 1 November also marks the beginning of the new financial year for the Society. We are therefore remembering particularly the opportunities that Baptist churches of Great Britain have of sharing in the work overseas.

We can consider our own response of the past year and seek God's guidance for the coming financial year. We also remember all those who hold responsibility locally for the work and interests of the Society.

There are candidates of the Society studying in this country and Europe and newly appointed missionaries are working on language study overseas. We pray for them, and all Baptist students, that they may be enabled to work with success.

We are remembering the work of the Baptist Church of the Middle River Region of Congo. This includes Bolobo, with its medical, educational and pastoral work. The new hospital building grows, and the Bible School, once at Lukolela, continues.

There is desperate need in the Tondo area, where the hospital now serves as a dispensary.

The work in Sierra Leone is the responsibility of the European Baptist Missionary Society, but we remember the Rev. C. and Mrs. Gill, seconded from our own Society for this work.

MISSIONARY RECORD

Arrivals

- 8 August. Miss S. Slade from Nepal, on short visit.
16 August. Dr. and Mrs. J. F. Carrington from U.L.C., Kisan-gani, Congo Republic.
27 August. Rev. E. G. T. Madge, after short visit to India.
29 August. Mr. G. I. Pitkethly from E.P.I., Kimpese, Congo Republic.
3 September. Mr. A. J. Speirs after short-term service at Bolobo, Congo Republic.
4 September. Rev. T. W. Allen from Colombo, Ceylon, and Miss D. Somawardena from Ceylon for study at St. Andrew's Hall, Birmingham.
10 September. Miss G. E. Lowman from Bolobo, Congo Republic.

Departures

- 10 July. Mr. and Mrs. G. D. Sorrill for Christian Hospital, Chandraghona, East Pakistan.
8 August. Rev. and Mrs. J. Pullin and family for Language School, Campinas, Brazil.
18 August. Mr. J. G. Davies for Chandraghona, East Pakistan.
20 August. Miss J. Sillitoe for Upoto, Congo Republic and Miss A. Couper for I.M.E., Kimpese, Congo Republic.
21 August. Miss A. P. M. Parish for Language School, Campinas, Brazil.
28 August. Miss C. E. Knightley to Belgium for language study.
29 August. Miss L. W. Jenks for E.P.I., Kimpese, Miss T. M. Ponton for short term of service at Bolobo, and Miss M. A. Hughes to Kisangani, Congo Republic.
1 September. Miss E. Motley to E.P.I., Kimpese, and Miss L. M. Fuller to Ngombe Lutete, Congo Republic.

ACKNOWLEDGMENTS

The Secretaries acknowledge with grateful thanks the following gifts sent anonymously or without address.

Up to 4th September, 1969

General: Anon., £10; Anon., £2 10s.; Anon., £10; Anon., £4; Anon., 10s.; Anon., £3; Anon., £3; Anon., £1; Anon., £3; Anon., 15s.; Anon., £2 10s.; Anon. (Agri Work), £10; Anon., £3.
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LEGACIES

August		£	s.	d.
1	Percival White Trust (balance due for year ended 5 April, 1969)	227	11	0
4	Charles Benjamin Tutchet, Devon	500	0	0
6	Miss J. M. Marsden, Blackburn	100	0	0
7	Mrs. M. Edwards, Llanrwst	15	17	6
7	Miss M. K. Chambers, Brighton	50	0	0
8	Mrs. E. Teague	269	14	6
8	Miss F. Adgie	50	0	0
14	Miss H. L. Foottit (part)	2	0	0
18	Mrs. F. Gibson, Birmingham	1,542	14	5
18	Mrs. J. F. Conway, Leicester	1,500	0	0
19	Mrs. Caroline Williams	150	0	0
22	Miss J. M. Whitaker, Bradford	1,000	0	0
25	Mrs. F. E. Haste	50	0	0
29	Mr. S. McIver, Sheffield	1,000	0	0
September				
2	Mrs. Annie Robinson, Morecambe (Medical)	20	0	0

Births

- 3 August. To Mr. and Mrs. Alan G. Mason, at Kimpese, Congo Republic, a son, Geoffrey Joseph.
24 August. To Rev. and Mrs. Brian K. Taylor (Brazil), in Ports-mouth, a son, Andrew Murray.

Death

- 21 August. Miss Margaret Irene Thomas, aged 87, in Worthing (China Mission 1909-1945).

Correction: We apologize that the life story of Matondo Elizabeth, in our October issue, was attributed to Margaret Allen. The writer was Rhoda Couldridge.

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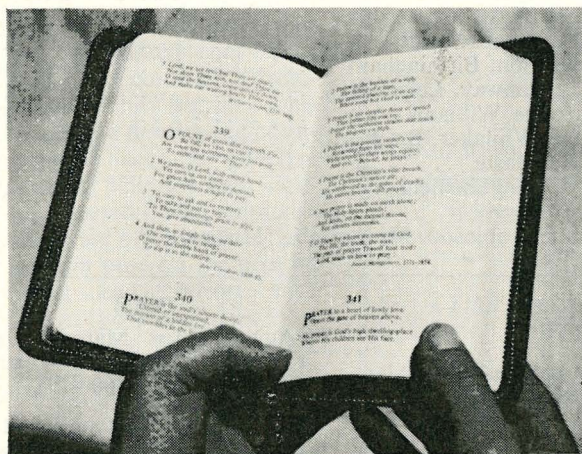
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DECEMBER 1969 6^D

THE PREPARATION OF A NEW BIBLE

**The Rev. Geoffrey Allen
reports on his work of
proof reading the new
LINGALA Bible**

THE Job of Proof Reading. Proof reading! Is it a boring job? I am sure many people think so. The way some people talk to us and write to us about our work you would think that we were proof reading a massive telephone directory. But as with any other job in the world there are two kinds—proof reading and proof reading. The first is said with a smile, in a cheerful voice; there is a ring of hope that something worthwhile will result, the end is seen in all its purposefulness; and there is a keenness to learn something from doing the job. The second is long-faced and tiresome; almost defeated before it starts; a means of earning one's living; what good will it be when it is done; what good is it to me now?

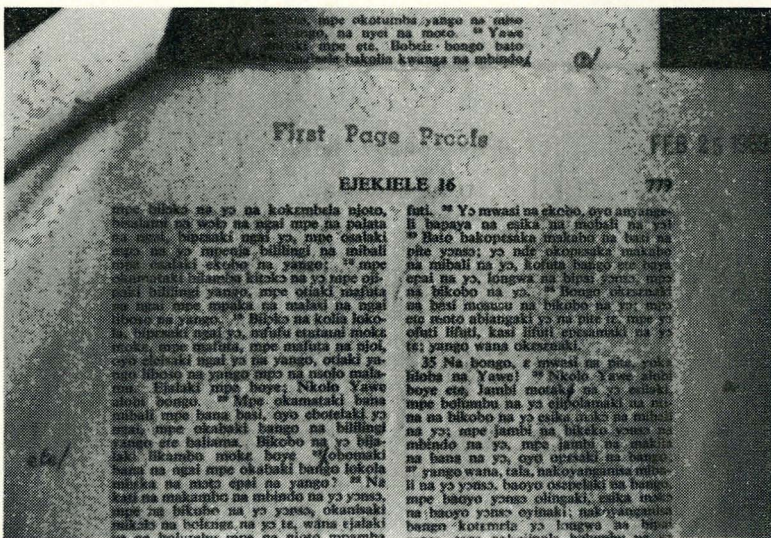
There is no doubt that proof reading could be a boring job. It would be so if we failed to recognize God's call to this work and His presence with us, and

then ultimately His call to others through His word. My wife and I count it a high privilege to be sharing in the work of publishing God's Word in the Lingala language.

It was at the beginning of this century that William Holman Bentley's translation of the Bible into Ki-Kongo first appeared.

The first translation of the Bible into Lingala was not published until the 1930's. This was only the New Testament on which the main work had been carried through by Malcolm Guthrie, another B.M.S. missionary.

In 1954 John Carrington, of our Society, and Sigmund Westberg, an American, of the Mission Evangélique de l'Ubangi, began working part-time on translating the Old Testament into Lingala. Both the translators, working hundreds of miles apart, constantly sought the opinion of Lingala-speaking Congolese. As each book was completed it was sent out to other Lingala areas to be checked through by experienced missionaries and Congolese. Some books were typed out no less than five times before general agreement was reached. The whole of the Old Testament in Lingala was completed in 1963. During the next three



(Photo: T. Budge)

A first page proof following translation of the Book of Ezekiel.

years the Lingala New Testament was revised in order to bring it more into line with the Old Testament translation.

Preparation for (Full Scale) Proof reading

The Lingala Bible began as a British and Foreign Bible Society project. But it was not long before the American Bible Society joined with the B. & F.B.S. in the running of Bible House in Kinshasa. It took some time to make all the arrangements for the Lingala Bible to become a joint project of the two biggest Bible Societies. So, although the translation was all ready to be printed in 1966 it was not until 1968 that the first proofs came off the press. In the meantime it had been decided that all the corrections of proofs would be sent to New York for collation there by A.B.S. who would then send them on to the B. & F.B.S. in London for printing by Billings and Sons at Guildford. The proof readers were to be the two translators, John Carrington at Kisangani and Sigmund Westberg in the U.S.A., together with LeOla Johnson of the M. E. U. and formerly Literature Secretary at LECO in Kinshasa (she has been back in the U.S.A. for some years now), and ourselves in Kinshasa.

Proof reading the Lingala text

It was a thrill to receive proofs of the first thirty-two chapters of Genesis on 11th May, 1968, even though this was only for all the proof readers to come to general agreement on the format of the new Bible. We were asked to comment on type sizes and styles, indentation, punctua-



(Photo: T. Budge)

The Rev. G. R. C. Allen (left) and Dr. J. F. Carrington studying proofs, in Leicester, whilst home on furlough.

tion, etc., rather than to actually proof read the text.

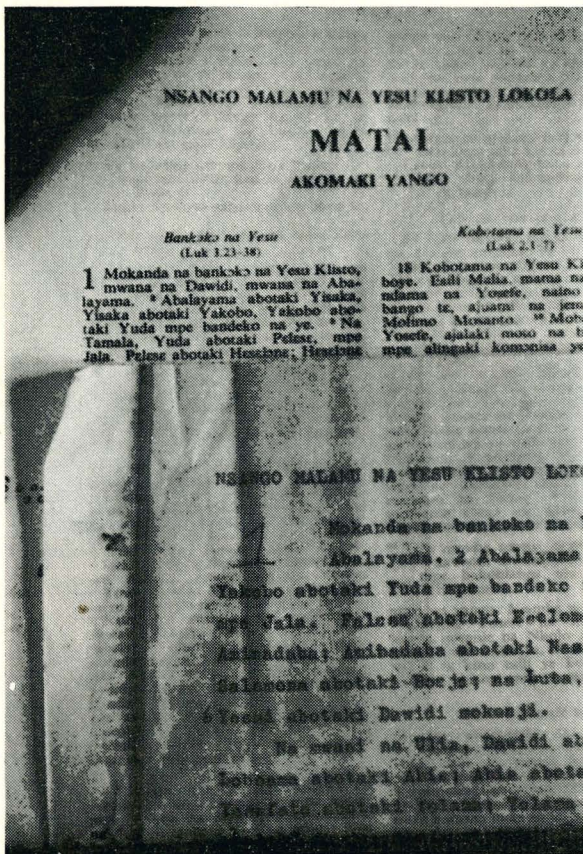
Work started in real earnest when we received the first batch of sixty-four pages of proofs in Kinshasa on 18 October, 1968, but it was not until Christmas that we began to get such a batch every week. Each batch consisted of three sets of the same sixty-four pages. The first set we checked against a photocopy of the typed double-spaced translation. Where the printer had deviated from the translation we made the correction in green. So all green markings denote "printer's errors" and have to be put right by the printer at his own expense. Any mistakes in the photocopy would have been copied by the printer and these mistakes we corrected in red. "Translator's errors" in red are put right by the printer at the expense of the United Bible Societies (B. & F.B.S. and A.B.S.). Of course, such errors may not be due to the translator but to the typist who copied out the translation in order to make a fair copy to send to the printer.

It does not pay for a translator to have afterthoughts. The printer charges the Bible Societies for all alterations from the original manuscript. One recent New Testament incurred a bill for alterations alone running into hundreds of pounds.

Proof reading is more quickly and accurately done by two people rather than one person trying to compare copy from the printer with copy as given to the printer. So, whenever possible one of us would read the translator's manuscript whilst the other would follow every word and punctuation on the copy received from the printer, that is, the proofs. In this way we could read a page (approximately a chapter) in about ten minutes if reasonably free of errors.

Sending off the proofs and waiting for the Bible

On completion of one set of proofs the two other sets have to be marked identically. Only



(Photo: T. Budge)

A photostatic copy of the revisers' original manuscript for proof reading with the printers' first copy.

then can the first set be posted off to New York and the second to John Carrington. The third set has to be retained by us to guard against any postal loss. In such event another blank set would be sent to us to be marked. In this way we ensure that we always have a copy of our completed work on hand to answer further queries arising out of our corrections or those of our proof reading colleagues.

The whole of the New Testament has been proof read and all queries arising up to the end of the Book of Isaiah have been answered. By the time you read this the New Testament will have been completed.

So next year the long-awaited Lingala Reference Bible will be in the hands of the Congolese Church and available for any Lingala-speaking person to buy at a price he or she can afford. We know that you will be praying with us that the written word will introduce many Congolese to the Living Word as Saviour and Lord.

WANTS

The Society is able to resume the sending of WANTS.

On account of the very high cost involved only those goods most urgently needed will be sent.

These include woollens, bedding, medical and educational items.

Please obtain the official list of Wants before sending anything to Mission House.

Your continuing support and co-operation will be appreciated.

All correspondence should be addressed to:

The Women's Department (Wants),
Baptist Missionary Society,
93 Gloucester Place,
London, W1H 4AA.

The Translation of the LUSHAI Bible

by

Rev. H. W. Carter



As a missionary in the Lushai Hills, Mr. Carter's main contribution to the work was in the translation of the Historical Books of the Old Testament. After his return to this country, as Associate Foreign Secretary, he worked on the preparation of the text for the 1964 edition and the subsequent proofreading.

WHEN the Gospel was proclaimed among the people of the Lushai hills of Assam, India (now known as the Mizo Hills), it was so readily accepted by them that within the span of human life practically the whole tribe has come to believe in Jesus as the Son of God and has welcomed His salvation. The love of God has driven out the fear of evil spirits; and while it was British military might which put an end to the head-hunting raids carried out to the close of the last century, it was the Word of God which removed from their hearts the desire to engage in such horrible practices. The Lushais of 70 years ago were feared and hated by the neighbouring people they terrorized; the Mizos of today are taking the Gospel of love and peace to other Indians within and beyond their own borders.

Learning the language

Of all the factors which led to the building up of a strong, literate and evangelistic Church among the Lushai people, probably the most important was the translation of the Bible into their language. This was begun and continued with great care and devotion by the Rev. J. H. Lorrain, who with the Rev. F. W. Savidge were the first missionaries to settle in the Lushai Hills in 1894. For three years they had waited on the border for permission to enter the country, but they used this enforced delay to advantage by beginning a study of the Lushai language which, especially in the case of Mr. Lorrain, was to make him eminently qualified to render the Scriptures into that fascinatingly expressive tongue. The music of its flowing sentences was heard in 1961 at

the historic Carey Bi-Centenary Service in Westminster Abbey, when the Rev. C. L. Hminga, M.A., B.D., standing at the Carey lecturn, read from the Lushai Bible.

Unnecessary letters

The pioneers had to grapple with an unwritten language. Using the Roman script, with the wise omission of such phonetically unnecessary letters as c, q, x and y, and with w brought in only to augment our inadequate number of vowels, they reduced the language to writing. Then, while Mr. Lorrain concentrated on shepherding the growing church and on Bible translation, Mr. Savidge planned the setting up of schools where the younger generation of Lushais would be able to learn reading and writing.

With the aid of his competent helpers, the Revs. Chaliana, Chuaatera and Zathanga, Mr. Lorrain carefully tracked down every relevant Lushai idiom. It would be unthinkable, for instance, for a Lushai to speak of "father and mother"; the order was always reversed—"mother and father". Similarly "heaven and earth", "north and south" had to be turned round to satisfy Lushai idiom.

Necessary words

Clocks and watches being almost unknown in those early days, "the tenth hour" was translated as "the time to begin cooking the evening meal", and similar picturesque renderings were available for other times mentioned in the Scriptures.

Invention, too, was sometimes necessary. The ass, an animal unknown in the Lushai Hills,

became "the animal with long ears". During the second world war, when mules were much in evidence carrying military supplies, the Lushai people enlarged on Mr. Lorrain's inventiveness, and the mule was dubbed "the *big* animal with long ears"!

The Lushai version of the Scriptures would have been prosaic and colourless if full use had not been made of the Lushai speciality of "double adverbs". The language is a tonal language, and the lilting variations of the tones are heard to the greatest effect in these double adverbs. For example, the distress of the exhausted hart panting after the water brooks is immediately brought to mind in the "huam huam" which modifies the verb.

They worked in retirement

Mr. Savidge, more than anyone, recognized his colleague's inspired skill in the use of idiomatic Lushai. After his retirement, he wrote from England in 1928 to Mr. Lorrain: "You have rendered the Psalms into real poetry and have lighted upon most happy expressions in giving the Lushais the meaning of them." Two years later, he wrote: "The more I read the Lushai version of the New Testament, the more I wonder at its accuracy and clarity."

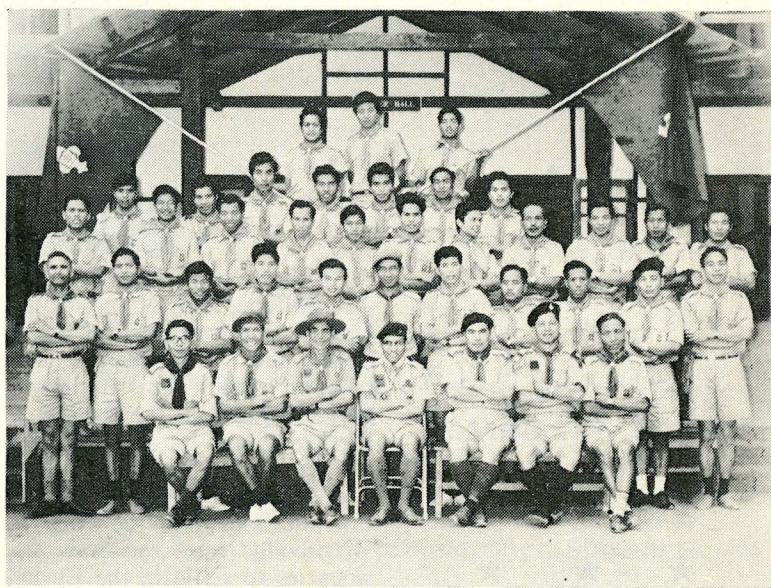
When Mr. Lorrain, in 1932, followed his colleague into retirement, he had given his beloved Lushai friends in their own language the whole of the New Testament, together with Genesis, Psalms, and Isaiah. He was asked to devote his years of retirement to the completion of his monumental "Dictionary of the Lushai Language". Consequently, the translation of the remaining portions of the Old

Testament was left to his junior colleagues, who felt that they could not hope to maintain anything like his standard of excellence until they had a much deeper knowledge of the language. However, the work was taken up again in the early 1940's, and the task was finished in 1956. Fortunately, throughout this whole period, they were able to draw on the mature experience of the same three men who had helped Mr. Lorrain from the beginning. The Welsh Calvinistic Methodist missionaries in the North Lushai Hills, with their helpers, also made their contribution in the translation of the Minor Pro-

phets, and most of the Major Prophets.

The work of translating the Bible into Lushai had covered, with two long breaks, the period from 1894 to 1956. Naturally the excitement of the Lushai Christians rose to a high pitch as they awaited the arrival of the first edition of their complete Pathian Leikhabu Thianglim (God's Holy Book). It so happened that this edition was a very small one, and when at last in 1960 the long-awaited volumes did arrive, they had to be rationed—so many to each village!

In 1921 one of Mr. Lorrain's friends paid for copies of the



When the **Rev. C. L. Hminga** from the Lushai Hills was in this country for study he took the opportunity of training at Gilwell, the Scout Training Centre. Now he has been able to put into practice all that he learnt there, for he has conducted a special Scouts' Training Course at Aijal. He was assisted in this by six others, who are sitting, three on his left and three on his right, in the above photograph.

Thirty-two men completed the course—all of them teachers from secondary schools in the district. There are hopes that many of these will now return to start Scout Troops in their respective schools.

The Rev. C. L. Hminga indicates that it is hoped to hold similar courses in the near future.

Christmas in the Congo

by

Lily W. Jenks

AS the Christian faith has not been in Congo a hundred years, and the way of life is so different, Christmas there is naturally somewhat unlike ours in its external manifestation, though just like ours in its great joy and real meaning. The celebration varies a little from place to place but it is always centered in the Christian Church. The commercialization of the festival seen in this country has not yet

(from previous page)

New Testament to be sent to a number of poor Lushai Christians. One of them wrote to his benefactor in these quaint words:

"My dear grandfather in Lord Christ,

I received from Mr. Lorrain one of the New Testaments you gave for the poor, and I thank you very much for it. Though the price of the Lushai New Testament is only a rupee, it is too hard to have for the poor, as if it is fruit in the sky. May the Lord bless you for your good deeds. By reading this book I have found out that there is eternal life; knowing that, I am filled with joy. This book is more precious than all the treasures in the world.

Goodbye.
Ngêna."

No doubt similar joy fills the heart of every Bible translator when a poor villager of another race, poring over the Word of God in his own language, comes to the conclusion "This book is more precious than all the treasures in the world".

reached Central Africa.

This is what often happens. On Christmas Eve Christians will flock to their village chapel or large city church where right through the night they will sing untiringly of the Saviour's coming. There will be our well-loved carol tunes and African rhythmical settings to the Bible words with the accompaniment of drums and other instruments.

Worn out but happy the folk wend their way home by the light of their oil lamps. Refreshed by a few hours' sleep and a drink of tea, and clad in their new clothes (if possible they all like to have a new length of cloth or shirt) they later return to the church for more singing and a good preaching service. This is a great evangelistic opportunity, for many will come who never enter the church at other times. The building—mud or brick—is sure to be decorated with palm fronds and even with paper chains in the towns, and gay flowers such as the red hibiscus or poinsettia.

The "pièce de résistance" is the Christmas story acted often at great length. (This may have been on Christmas Eve.) With the comical side rather unexpectedly popping its way in, one is reminded of what the Middle Ages Miracle Plays must have been like. There seems no end to the number of little children squeezing their way in to gaze wide-eyed with wonder at the brightly clothed actors and to listen spell-bound to their words.

After the long service followed by joyous greetings comes the eating part, either in the homes or sometimes the Christians will eat together under an open-air palm frond shelter specially built for the occasion. There is as yet no traditional food for the Congo Christmas meal. Indeed, some of the people may have had quite a struggle to get a reasonably good meal together at all.

In village centres the young people may enjoy a football match in the afternoon. While some older folk look on, others will stroll about to chat here and there with friends resting in or outside their houses. Some of them will be reading the Christmas story in the attractive illustrated leaflet prepared by the Bible Society and eagerly accepted at the close of the church service.

If there is a mission hospital or dispensary nearby, the local church will probably have brought the message of Christmas to the patients in song, word and gift, be the last ever so small. A gaily striped vest sent out by a kind friend from a church in England will rejoice some little child's heart at Christmas and a blanket will bring comfort to big brother maybe lying ill.

So comes the evening. While some people, as in England, will spend it in riotous revelry, most of the Christians in villages or cities under the stars of the tropical night sky will gather their children round them and thank God once more for having sent them "the bright and morning star", Jesus the Saviour, Light of the World.

A MAN FOR THE HOUR

The second article on
Dr. Timothy Richard
by Sister Virginia Therese Johnson

IN 1901, Timothy Richard was asked by the Chinese plenipotentiaries, Prince Ching and Li Hung-Chang, to act as intermediary with the Christian powers over the settlement of terms of compensation for the massacre of over one hundred and forty foreign missionaries in Shansi during the Boxer Uprising.

Richard replied that the missionary societies would not sell the lives of their missionaries for an indemnity, yet, because a crime had been committed, the province should be fined to prevent atrocities. He proposed that the fine should be half a million taels (about £6,000) to be paid in ten yearly instalments, and that this money should be used to establish a modern University where Chinese students who already had their first degree would have from three to six years of further study solely in Western subjects. He felt sure that such studies would remove what he believed had been the radical cause of the Boxer Uprising,—ignorance.

The proposal was accepted by both sides and the friends of the College, the curriculum, choice of professors, etc. were put in his hands for ten years. Taking London University as a model he went to work on the project and he soon made Shansi University the finest educational institution in China at which the pick of the provincial literati received a sound modern university education.

Increasing responsibilities

Seven months after this an imperial edict was issued commanding that a similar college be established in the capital of each of the eighteen provinces of China. What was not possible in 1886 or even in 1898 had in 1901 become an established fact.

Also in 1901 Timothy Richard was appointed by special edict to be one of two religious advisers to the Chinese Government. In 1904 he was the chief co-ordinator for the first Chinese Public School in Shanghai and became



Sister Virginia Therese Johnson.

its first chairman. Later that same year he became secretary of the International Red Cross Society of Shanghai which raised thousands of dollars for the relief of victims of the Russo-Japanese War being waged in Manchuria.

In 1905 he was a delegate to the World Baptist Congress in London and then to the Peace Conference in Lucerne. At Lucerne he proposed his Federation Scheme to secure world peace which was approved by the members and then submitted to the Hague Conference. In 1910 he was a delegate to the World Missionary Conference in Edinburgh. Thus it can be seen that his interests were broad, his talents were manifest, and his activities were manifold. He was certainly a man for the hour.

Timothy Richard had a great attraction to Buddhism and he even journeyed to Japan to find out more about it. His studies of Oriental religions and literature left him profoundly convinced of the effect of Christianity upon Mahayana Buddhism. His translations from Chinese to English of "A Mission to Heaven", "The Awakening of Faith in the Higher Buddhism", and "The Lotus Sutra" were published in

the hope of proving the remarkable resemblance he found in Buddhist teachings to New Testament teachings, and of making a powerful appeal for united effort between Christians and Buddhists to combat the growing materialism they both deplore. Thus he acted as interpreter between West and East, trying to lead Buddhist and Christian alike to the true Faith and making them understand each other better as they came to realize that all truth has a common origin.

Among Richard's translations from English to Chinese was Mackenzie's History of the Nineteenth Century which was printed in many editions and was published in every province of the Empire. It gave the Chinese their first history of the West and a knowledge of the principles of Christian Nations. To resolve the doubts of Li Hung-Chang

about the benefits accruing to nations from Christianity Richard wrote a two-volume work entitled *Historical Evidences of Christianity*.

A plea for new methods

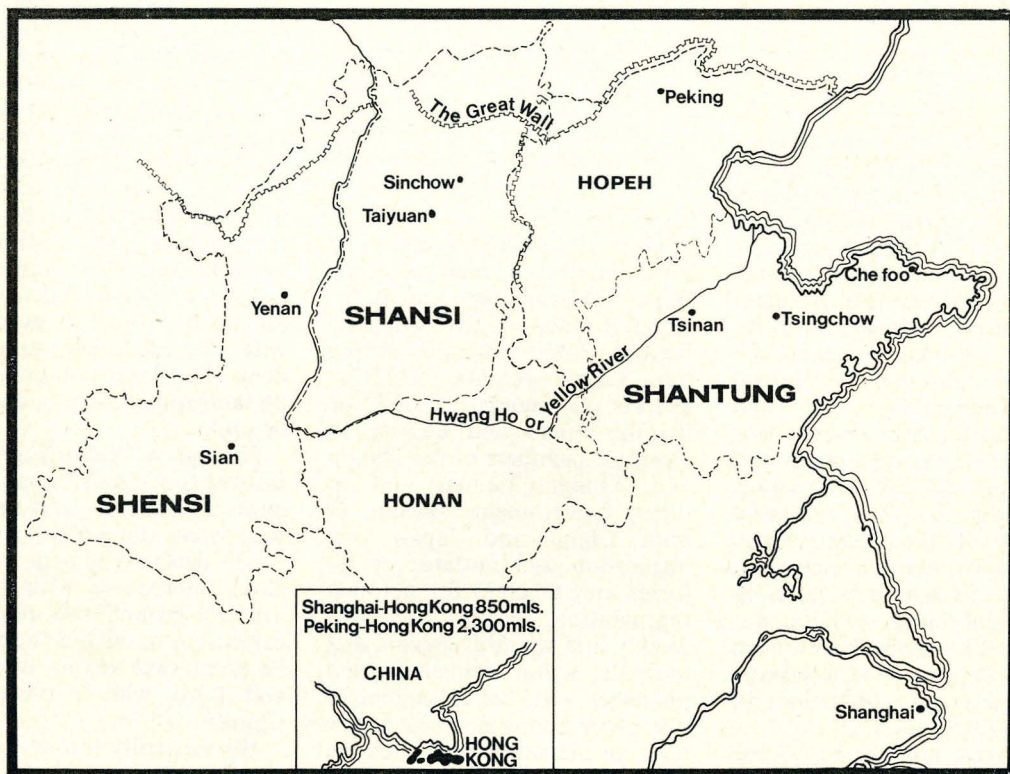
In his writings and frequent speeches to religious leaders and missionary societies Richard constantly urged a marked improvement in and up-dating of missionary methods, the need to have missionaries attuned to and trained to cope with the needs of the times, and to get a vaster output of Christian literature so that the best thought of Europe and America might be given to the Chinese in their own language.

Meanwhile the Manchu Government three times decorated Timothy Richard for distinguished services to China. In 1903 it conferred on him the rank of

Mandarin with a red button of the highest grade. In 1908, the Order of the Double Dragon was also conferred upon him, a distinction shared only by Sir Robert Hart amongst Europeans. In 1910 the Emperor of China ennobled him and his ancestors for three generations all with the highest rank.

Increasing recognition

Foreign educational institutions had also recognized Richard's great work for China. Brown University in Rhode Island, U.S.A., had conferred an honorary Doctor of Literature degree on him in 1900 during the Ecumenical Conference on Missions, held in New York, which he was attending as a delegate from the China missions. Five years earlier, Emory University in Georgia,



U.S.A., had accorded Timothy Richard an honorary Doctor of Divinity degree. Finally, in his homeland, the University of Wales of Aberystwyth, in 1916, conferred on him an honorary Doctorate of Laws and Logic. This was an honour long contemplated by the authorities of the University in recognition of Dr. Richard's unique influence on the Chinese Government and of his services to higher education and literature in China.

The honour would have been bestowed some years earlier but the degree had to be received in person and he had been unable to return home to receive it. Now, because of his precarious health, he had to return to England so he was able to go to Aberystwyth. This honour pleased him more than any other because it was the stamp of approval of his beloved Wales upon him and his work and it left him proud, humble and grateful.

He wanted to go back

Dr. Richard returned to England in July 1916 in the hopes of recuperating so that he could return to China to continue various works there. When after twenty-two years of strenuous and unstinted services as secretary of the Christian Literature Society of China, he had submitted his resignation because of his advancing years and failing health, that Society was loath to lose his dynamism and leadership and by unanimous vote appointed him Secretary Emeritus of the Society. The Baptist Missionary Society told him they still desired his missionary influence and services. So, he wanted to go back and even went so far as to book a passage for his return to Shanghai, in October 1919.

That was not to be. Some months earlier, in April, an

operation was deemed necessary and he became a patient in the Hendon Cottage Hospital in London. The evening before going to hospital Timothy Richard sang, in his own home, a Welsh hymn the translation of which is, "The joy that is in my heart is that I have treasures in heaven of which the world knows nothing. Sometime the day will come when they shall be made manifest." He then made an act of faith in the words, "One there is above all others, Oh, how He loves!" That was his testimony to the faith that had sustained him all through his life to now, its closing moments. The operation was performed the next morning but he failed to recover and he went home to God on Thursday, April 17th, 1919. His remains were cremated and repose in Golder's Green. He was in his seventy-fourth year and had spent forty-five of those years as a missionary in China.

It is impossible in this article to epitomize all that Timothy Richard did for the Baptist Missionary Society, for China, for the world. No mere journal could contain a description of all his activities.

He was first and foremost a loyal and devoted member of the Baptist Missionary Society of London and in that capacity became Public Almoner during the Shansi famine, 1877-78; lecturer to mandarins and the literati; friend and adviser to viceroys, members of the Hanlin and Tsungli Yamen and to other Government officials of both China and Japan; the inspiration and initiator of reforms and schemes for national regeneration; editor of daily, weekly and monthly papers and journals; writer, translator, and publisher with his colleagues of over three hundred works; arbitrator in the settlement after the Boxer massacre; writer of mem-

orials to the Throne; educator and founder of Shansi University and Shanghai's first public school; religious adviser to the Chinese Government by imperial decree; receiver of the rank of mandarin and the Double Dragon decoration; indefatigable advocate and leader of propaganda for world peace.

Filled with a passion for China

His long missionary career touched at many points the political history and social life of China, his influence permeated the thought and activities of China. He wanted to present Christianity in such a way that it would commend itself to the conscience of the Chinese as superior to anything they themselves possessed.

Timothy Richard was a visionary whose large vision enabled him to do so much for the causes that he loved. He was full of ideas and stimulating to talk to, a man of broad sympathies, unflinching courage, resourcefulness, sincerity and noble mind. His exquisite tact, his gift of empathy, his consummate patience, and the magnetism of his personality won the affection of his fellow missionaries and multitudes of Chinese. His ideas and actions were not always understood or appreciated but not even those who dissented with him could deny his Christian character, philanthropic spirit, and nobility of soul.

He was a Welshman seeking his way to China's heart through paths of difficulty and peril. He was what the writers of *New China* declared him to be, after close intercourse with him on his own ground and among the conditions of his life and work—"a great soul aflame with God, and filled with a passion for China."

He was truly the man for the hour!



DR. H. H. ROWLEY

MISSIONARY AND SCHOLAR

A tribute by Rev. A. S. Clement
General Home Secretary

Dr. H. H. Rowley, Missionary in China, 1922-30, Chairman of the Society, 1959-60 and 1961-62.

FOUR men were twice elected Chairman of the Committee of the Society. Of them, one only was not a layman: Dr. Harold Henry Rowley. Considering his commitments as a scholar and writer, it was extraordinary that he was willing to give so much time to the affairs of the Society. Elected Vice-Chairman in 1958, when he had just concluded a term of distinguished service as President of the Baptist Union of Great Britain and Ireland, he succeeded to the chair in April 1959; and he was Chairman again in the year April 1961 to April 1962. Thus for five years continuously he was an honorary officer, travelling regularly to London to be present at the monthly meeting of officers, the monthly meeting of the General Purposes Sub-Committee, and numerous other meetings, in addition to the quarterly sessions of the General Committee. He was the first chairman of the joint conference of officers of the three British Baptist Unions and of the Society.

He came to office at a time when the Society was facing considerable difficulties. A long-drawn-out dispute regarding policy in the Congo was having its effect on the morale of missionaries in Congo and Angola,

and disturbing the harmony among the secretaries of the Society at home. Then followed the revolt in Angola, with its terrible consequences, including the flight into the Lower Congo of over 300,000 refugees, and the enforced departure from Angola of our missionaries. During his term of office the Republic of Congo came into being as an independent state; and, in the disorders and disasters which followed, many missionaries were forced temporarily to withdraw. In this same period, tension between India and Pakistan produced such a situation in East Pakistan that the wives and children of missionaries and single women were compulsorily evacuated; and the men who remained were unable freely to move about the country.

It was a time of change in leadership, too. The Foreign Secretary, Rev. V. E. W. Hayward, left to join the staff of the World Council of Churches. Dr. E. M. Clow and Rev. W. C. Eadie retired. Their places were taken by Rev. E. G. T. Madge, Rev. C. J. Parsons, and Rev. H. W. Carter. The long term in office of Rev. J. B. Middlebrook was drawing to an end, and a committee was appointed to review the secretariat.

Dr. Rowley was just the man for the hour. He had himself been a missionary, having served in China from 1922 to 1929. His

long experience as a scholar and teacher combined with his unusual mental ability enabled him carefully to assess the value of varying opinions and come to judicious and wise conclusions. He had a gift for reconciling apparently contradictory points of view. He was trusted by his fellow-officers, by missionaries, and by the staff at the Mission House, who had already found in him a generous and understanding friend. His sense of humour and his inexhaustible supply of funny stories enabled him to relieve tensions and put people at their ease.

He accompanied the new Foreign Secretary, Rev. E. G. T. Madge, to Kinshasa, intending to visit the missionaries in the Congo on a mission of encouragement. Regrettably, he was taken ill and had to return.

On the general policy, organization and methods of the Society, he was well informed. Since 1940 he had been a member of the Committee. As a lecturer, he had participated in the Summer Schools programmes: his book *The Missionary Message of the Old Testament* had its origin in a series of such lectures. In 1944 he had preached the Missionary Sermon at the Assembly. When the bi-centenary of the birth of William Carey was celebrated in 1961, he was Chairman of the Committee, and in that year preached a memorable sermon

All Africa Conference of Churches

The Rev. R. Elliott Kendall
(Africa Secretary, C.B.M.S.)
reports on its growth, work
and value.

ONE of the important new facts in Africa is the coming together of many of the churches in the organization called the All Africa Conference of Churches (A.A.C.C.). This is the first continent-wide body, through which churches may be linked together. For example the Christian Council of Botswana can now meet with church leaders from Sierra Leone and Uganda, and be directly aware of one another. Hitherto a Christian could think and pray in a vague sort of way about Christians in other countries of Africa now there is the opportunity for some at least to meet, both in the assemblies and in the regional consultations.

Two 'worlds' brought together

The importance of these new relationships may not be immediately obvious to the outsider. One achievement, for example, has been to break down the

sharp division between French-speaking and English-speaking churches. There are fiftyone English-speaking and twenty-

one French-speaking churches which are members of A.A.C.C. If A.A.C.C. did not facilitate their coming together, by making language provision at its meetings, they would exist in different worlds.

There is another aspect which is important. Some churches in Africa are under severe pressure, and are unable to have easy relationships with churches outside their territories. It is, for example, extremely difficult for church representatives to attend conferences and training courses, if it means leaving Angola, Mozambique, S. Africa, Rhodesia and some other territories. Regulations and passport restrictions are so strict that church leaders from outside cannot always visit Christian Councils and churches in these countries. When people are living under these difficulties, it is a most valuable thing to know that you are part of a continent-wide fellowship, in which your particular difficulties are appreciated.



The H. M. Stanley Monument in Kinshasa, the Congolese recognition of an African explorer.

An example of this dimension could be given from the recent Second Assembly at Abidjan. There were five representatives from the north and south of Sudan, some of them having come out of great tribulation. At the same time, there were church workers from Uganda and Kenya who have been directly involved in trying to meet the needs of Sudanese refugees who have escaped into those countries. Similarly, there were only two refugee representatives from Angola, because official church representatives could not get permission, any more than they could from Mozambique.

Life and spontaneity

At the Assembly, over five hundred people lived together in the university for ten days, discussed the problems of contemporary Africa, and tried to see the living role of the church. All great assemblies are slow and wearisome at times, and this was no exception, but there was great life and spontaneity in the meeting of people and the incessant conversations which took place. Outside the programme, many small groups were arranged, which brought together a few people who shared a special concern or responsibility. In this way individuals came to know each other in a more intimate way than is possible in the formal ecumenical meeting of the church.

One and a half million refugees

An example may be offered of the way in which A.A.C.C. has been functioning and how it

speaks to the churches. This also indicates the indispensable role of A.A.C.C.

The secretary for refugees, the Rev. K. E. Ankrah, presented a full report on the refugee situation in Africa. In more than twenty African countries there are sizable groups of refugees, totalling one and a half million. The number is increasing. The office of A.A.C.C. knows more about the position than any other body. It is the agency for establishing camps and settlements working through churches and Christian Councils. The U.N. High Commission for Refugees provides some funds, but the A.A.C.C. and the churches are the channels through which the help is brought into contact with the need.

The churches asked to act

From the basis of its deep involvement in this problem, and its wide experience, A.A.C.C. now says a number of important things to the churches. It asks them to influence their governments to follow positive policies in dealing with the intricate problems of refugees from neighbouring countries, and to implement the U.N. Convention which the Organization for African Unity has recently ratified. The churches are asked to set up units which can provide counsel for refugees about education, registration and employment, assist them with emergency housing and support, and try to help them become responsible members of society. The Assembly was asked to recommend to churches that they set aside one week, in which Christians are informed about the nature of the problem

and seek for ways of involving themselves in these solutions.

The problem of dependence

This problem also is symbolic of one of the fundamental difficulties of A.A.C.C., that it must operate in Africa and for Africa, and yet be dependent on funds from overseas. Even if the churches increase their giving, as no doubt they will, they are part of a continent which is economically generations behind the affluent West, and the gap between the rapidly developing and the less developed nations is a widening one.

Planning for the future

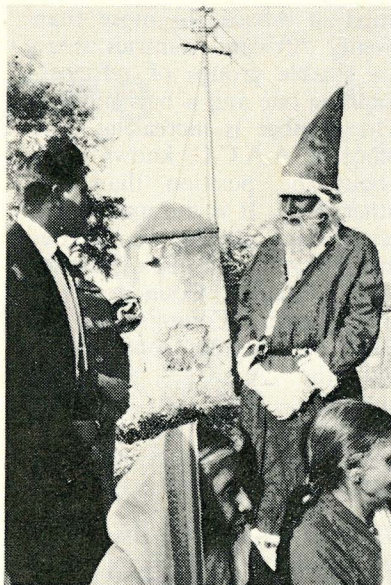
A.A.C.C. at Abidjan made plans for its life in the years ahead. From its Central Committee, with the secretariat at Nairobi, there will reach out into Africa a team of French and English-speaking staff members, who will attempt to engage the churches in consultation and action on some of the compelling areas of the life of Church and Society. Churches which are struggling to make ends meet, and are unable to take up urgent opportunities, will find it very difficult to make greatly increased contributions to the funds of A.A.C.C. Societies overseas ought seriously to consider whether in addition to their traditional support for an indigenous church, some small support at least ought to be given the continent-wide organization of the churches.

When one looks back over what has taken place in Africa in the last 150 years, one can indeed thank God and take courage.

Father Christmas braves the heat

FATHER Christmas in the Orient! Surely that long hat and coat are too hot for India, even in December. Well, for one day a year he can manage, as this picture goes to show.

Members of the Green Park Free Church Youth Fellowship visit the Cheshire Homes with gifts for the patients. But such visiting goes on through the year. And this should be true of all Christian service—the barometer should be steady whatever the climate.



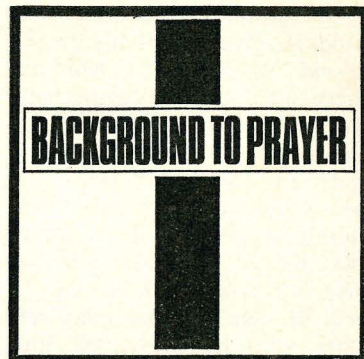
Tribute to Dr. H. H. Rowley,
(Continued from page 187)

at the special thanksgiving service in Westminster Abbey, thronged to capacity for the occasion.

His interest in the Society and his concern for its well-being continued undiminished to the end. He contributed generously to its funds, responding immediately to any special appeals. When he decided to part with his large collection of foreign stamps, it was to the Society that he gave them. He was generous in hospitality to missionaries and other representatives of the Society whenever they were in the vicinity of Stroud, and created opportunities for them to meet with ministers and other key people. He was thoughtful for all who worked at the Mission House,

sending encouraging messages and gifts of chocolates to the clerical staff.

His many books, essays, and addresses reveal him as one who always had a firm grasp of the essentials of the Christian faith. He was a very humble, but a very well-informed believer with a high sense of responsibility, aware that he was accountable to God for the use which he made of his extraordinary talents and of his time and energy. He set himself the highest standards of integrity and of honest hard work, and was never satisfied even though in achievements he had outstripped so many others. The Society is grateful to God upon every remembrance of him, and commends to Him his widow, who always so faithfully supported him and lovingly cared for him.



(Based on the Prayer Calendar)

THE Society's links with Ludhiana go back to its foundation for Dr. Edith Brown went to India as a missionary with the B.M.S. but soon resigned and founded the new hospital.

We still have a strong representation on the staff and it is, in fact, now the largest contingent of B.M.S. missionaries in India.

We maintain our link with the co-operative work at Vellore through Miss V. A. Bothamley who has more recently been in charge of a large private ward serving the poorest of the private patients.

Students come to both of these large hospitals from many parts of India for training. For some of them it is vastly different to their home conditions and they need our prayers as they settle and begin studies.

Mr. and Mrs. S. J. Bull are at present on furlough from the Ingraham Institute where we share in the work of this Methodist technical school. Miss L. Quy continues her work to increase literacy in India.

Our prayers are asked for missionary families separated this Christmas. We remember Eltham College and Walthamstow Hall where many of the children receive their education. Pray for the headmaster, headmistress and members of staff.

Miss M. Beckett: In addition to the gift from Ross and district friends of the late Miss M. Beckett, reported in October, other gifts have been received for the Society from Gloucester, where she worked and worshipped.

MISSIONARY RECORD

Arrivals

- 20 September. Mr. and Mrs. O. W. Clark, from E.P.I., Kim-pese, Congo Republic.
1 October. Miss M. Freye, from Delhi, India.
7 October. Dr. and Mrs. V. A. Church and family, from Pimu, Congo Republic (after short-term service).

Departures

- 18 September Miss M. G. Parker and Rev. D. C. Norkett, for Bolobo. Miss M. Munro, for Ngombe Lutete. Rev. R. F. and Mrs. Richards, for Yakusu, Congo Republic.
22 September. Miss S. Slade, for Nepal.
26 September. Rev. G. H. and Mrs. Grose and family, for Delhi, India.
27 September. Miss D. F. Jenks, for Thysville, Congo Republic.

Deaths

- 15 September. Mrs. Annie Eadie (wife of Rev. W. C. Eadie), aged 72, in Glasgow (India Mission, 1921-1952).
7 October. Mrs. Margaret Ellen Bowskill, aged 90, in London (widow of Rev. J. S. Bowskill) (Africa Mission 1903-1934).
7 October. Rev. Walter Andrew Corlett, M.B.E., aged 65, in Calcutta, India (R.B.M.U., 1929-1945; appointed B.M.S., 1946).

Birth

- 14 September. To Rev. G. E. and Mrs. Oakes, in Ceylon, a daughter.

ACKNOWLEDGMENTS

The Secretaries acknowledge with grateful thanks the following gifts sent anonymously or without address.

(Up to 13 October 1969)

General: Anon., £5; "F. W.", 10s.; Anon., 5s.; Anon., 6s.; Anon., £10; Anon., £1; Anon., £1; Anon., £4 10s.; Anon., £4; Anon., £15; Anon., £4; Anon., £1; Anon., £1; Anon., £2 10s.; (Work in Brazil) Anon., £4; Anon., £10; Anon., £10; (Operation Agri) Anon., £1; Anon., £5; Anon., Miss E. W. Taylor, £10.
Medical: Anon., 5s. (Birthday Scheme); Anon., 12s. 6d.
Medical Appeal: £5 5s.; £14 15s.; Anon., £25; Mr. A. Hitchan, £1 1s.; Anon., £2 2s. 6d.; Anon., £5; Anon., £1; Mrs. Davidson, £1; L.M.B., £10; Anon., £5 5s.; Anon., 10s.; Anon., £1 1s.; "M.C.", South Harrow, £2; Anon., £50. Mr. D. Taylor, £2; Anon., £5; Miss J. Barton, £20; "Almon", £1; "He is able", £5; Mrs. E. F. King, £2 2s.; Anon., £2 2s.; Anon., £10; Anon., £1; Anon., £5; Anon., £4; Anon., Llandudno, £1; Anon., £1; Anon., £10; Anon., £5; Anon., £1; Anon., £50; Anon., £1; Anon., £1; Anon., £1; Anon., £1; Anon., £1; Anon., £1 1s.; Anon., £5; Anon., £300; Miss M. M. Cleaver, £100; Anon., Littleover, Derby, £1; Mr. R. Petty, £3 3s.; Anon., £20; Anon., £5; Miss J. Matthews, £1; Mrs. Albrecht, 10s.; Anon., £5 5s.; Anon., 10s. 6d.; Anon., £1; Anon., £1; Anon., £3 10s.; Anon., £5; Anon., £2; Anon., £35; Anon., "P.D.", £5; Anon., £1; Anon., 10s.; Anon., £1; Anon., £5 5s.; O.A.P., Wisbech, Cambs., £2; an Old Age Pensioner aged 87, 10s.; Anon., £2 2s.; Anon., £5; B.K. & G.S.P. of Devon, £6; Anon., £1; Anon., £1.

Legacies

			£	s.	d.
September					
2	Mrs. Annie Robinson, Morecambe	.. ..	20	0	0
5	Miss L. B. Stanyon (Medical)	.. ..	250	0	0
9	Miss E. G. A. Sturgess Wells, Leicester	.. ..	100	0	0
11	Miss O. E. Dicks (Medical)	.. ..	105	15	5
11	Mrs. M. A. Parry, Bristol	.. ..	250	0	0
18	Miss M. Thomas	.. ..	250	0	0
19	Ellen Howood, Luton	.. ..	1,000	0	0
22	Miss B. B. Cooper, Southend	.. ..	50	0	0
29	Miss E. E. Caulkin, Weybridge	.. ..	200	0	0

There are many friends of the Society who continue to make provision in their wills for the continuation of its work. The Society is grateful for every such gift, and the General Home Secretary will always make himself available to discuss in confidence any wish you may have regarding the leaving of your property or money to the Society, so that it may best serve the Kingdom of God.

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SEPTEMBER 1970

BRAZIL (1953)

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43 per cent of the population of 90 million is aged 15 years or under. Only the few enjoy full education, and children over ten are eligible for work, but for every 90 people in a job, 100 are unemployed.

Our work, with the exception of one missionary at Recife, is at present within the state of Paraná, and we serve under the aegis of the Paraná Baptist Convention.

SUNDAY

6

The need of Brazil and the challenge it presents to our churches.

MONDAY

7

The capital of Curitiba. Rev. R. M. Deller (Field Secretary) and Mrs. Deller (1961).

TUESDAY

8

Rev. J. and Mrs. Pullin (1969). Preparing for pastoral work in Paraná.

WEDNESDAY

9

Newly arrived missionaries studying Portuguese at the language school of Campinas.

THURSDAY

10

The work of the Paraná Baptist Convention. Rev. A. Ferreira (Secretary) and Mrs. Ferreira (Angola 1950-64; 1964).

FRIDAY

11

Brazilian pastors.

SATURDAY

12

On leave of absence: Rev. E. J. and Mrs. Clarke (1963).

When he saw the multitudes he was moved with compassion on them.

Matthew 9:36

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